

The knowledge of thinges unknowne.

Shewing the effects of the Planets , and other
Astronomicall Constellations :

With the strange euentz that befall Men, women,
and Children, borne vnder them.

Compiled by Godfridus super palladium de agricultura , An-
glicatum.

Together with the Husband-mans Practise, or Pro-
noscition for ever; as teacheth Albert, Alkind, Haly, & Ptolome.



This is vnknowne to many men,
Though it be knowne to some men.

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The Table.

THe Booke of knowledge, for the benefit of all people: and of the nativity of our Lord, falling on any of the seven daies in the weeke, therby shewing the disposition of that yeere. F: I

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THE BOOKE OF KNOWLEDGE,

both necessary and vsefull for
the benefit of all people.

Sunday.

If the nativity of our Lord com-
on sunday, winter shal be god,
the spring windy, sweet, and
hot, vintage flourishing, oren,
and sheepe multiplied: Pony
and milke plentifull, peace,
and accord in the Land, yea, all the sundates
in the yeare following profitable: They that
be borne shall bee strong, great, & shining: and
hee that lyeth shall be found.

Monday.

If it fall on the Monday, Winter shall bee
indifferent, Sommer dry, or cleane contra-

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ty; so that if it be rayny and tempestuous, vintage shall bee dubtfull in each monday of the sayd yeare, to enterprize any thing it shall be prosperous and strong. Who that flyeth shal soore be found: thest done shall be proued, and hee that falleth into his bed shall soone recouer.

Tuesday.

If it come on the Tuesday, winter shall be good, the Spring windy, Sommer fruitfull, vintage laboursome, women dye, and shippes perish on the sea. In each Tuesday of the same yeare, to beginne a worke it will prosper: he that is borne shall be strong and couetous, drieames pertaine to age. He that flyeth shall soone be found, thest done shall be proued.

Wednesday.

If it come on the Wednesday, winter shall be sharpe and hard, the Spring windy and euill, Sommer good, Vintage plentifull, good wit easily found, young men dye, hony sparing, men desire to trauell, and Ship-men saile with great hazard that yeare. In each wednesday to begin a worke is good.

Thursday.

If it come on the Thursday, winter shall be good, the spring windy, Sommer fruitfull,

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full, Vintage plentifull, Kings, and Princes
in hazard. And in each Thursday to beginne
a new worke, prosperous : He that is borne
shall be of faire speech and worshipfull, he that
lyeth shall soone be found : thest done by wo-
men shall soone be proued. Hee that falleth
in his bed shall soone recouer.

Friday.

If it come on the Friday, winter shall bee
maruellous, the Spring windy and good,
Summer dry, Vintage plenteous : There
shall be trouble of the ayre, Sheepe and Bees
perish, Dates deare. In each Friday to be-
gin a worke it shall prosper, hee that is borne
shall be profitable and lecherous. He that ly-
eth shall soone be found, thest done by a child
shall be proued.

Saterday.

If it come on the Saterday, winter shall be
dark, snow great, fruit plenteous, the spring
windy, Summer euill, Vintage sparing in
many places: Dates shall be deare, Men ware
sick, and Bees dye. In no Saterday to be-
gin a worke shall bee good, except the course
of the Moone alter it : Thest done shall bee
found, hee that lyeth shall turne againe to
his owne : those that are sick, shall long
waile, & vneath they shall escape death.

B 2

Of

4 The Book of knowledge.

2. Of the birth of Children in the dayes
of the weeke.

On the Sunday who that is borne, shall
be great and shining. Who that is borne
on the Munday shall prosper, if he beginne a
worke on that day: who that is borne on the
Tuesday shall be couetous, and perish with
yon, and hardly come to the last age: and to
begin all things is god. Hee that is borne on
the Wednesday, shall lightly learne words.
Hee that is borne on the Thursday, shall bee
stable and worshipfull, and to begin all things
is god. He that is borne on the Fryday, shall
be of long life and lecherous, and to beginne
all things good. Hee that is borne on
the Watterday, shall sildome be
profitable, but if the course
of the Moone bring
it thereto.

3. The

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3. The nature and disposition of the Moone,
in the birth of Children.

The first day, Adam created.

L¶ the first day of the Moone
Adam was made: to doe all
things is profitable, and that
thou seest in thy sleepe shall
bee well, and turne into ioy.

If thou seemest to bee ouer-
come, neverthelesse thou shalt overcome. A
child that is borne, shall soone increase, and be
of long life, & rich. He that falleth sicke shall
long waile, and suffer a long sicknesse. It is
good to let a little bloud.

The second day, Eue made.

I¶ the second day of the Moone Eue was
made: to doe an errand is good, to enter-
prise any thing profitable: as to buy and sell,
and fly into a shipp to make away, & to sow
seeds: thest done shall soone be found. What-
soever thou shalt see in sleepe. sudaine effect it
shall have, whether it be good or euill: to let
blood is good. A child that is borne soone shall

ware, and he shall bee a lecher, and if a wo-
man, proue a strumpet.

The third day, Cayne borne.

In the third day of the Moone, Caine was
borne: abstayne from doing of any thing,
except thou wouldest not haue it prosper: draine
up roots in the yard and in the field: thest
done shall soone be foun. Whatsoeuer thou
seest in sleep, it is nought: the man child shall
grow for the time, but dye young. A sicke man
that falleth in his bed, shall trauell, and not
escape: to let blood is good.

The fourth day, Abell borne.

In the fourth day of the Moone Abell was
borne. Whatsoeuer thou doest is god in
each travell. The dreame that thou seest hath
effect: hope in God, and counsell good. A child
that is borne, shal be a good creature, & much
prayed. A man that falleth sicke, either
soone shall bee healed, or soone shall die. It
is good to let blood.

The fift day, no Sacrament.

In the fift day of the Moone doe nothing of
errand nor worke: To receive the sacra-
ment is dangerous, he that dyeth, shall be ta-
ken or killed: the dreame that thou shalt see,
shall be well. Beware that thou receiue no
counsell. A child that is borne, shall dye young.

Yee

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He that falleth in his bed, soone shall die : to let blood is good.

The sixt day, send children to schoole.

If the sixt day of the Moone to send chil-
dren to schoole is good, and to vse hunting :
The dreames that thou shalt see, shall not
come to passe : but beware thou say nougnt
to any man, nor discouer thy counsell. A child
borne shall be of long life, and sickly. A sicke
man vneath shall escape : to let blood is
good.

The seauenth day, Abell slayne.

If the seauenth day of the Moone Abell was
slaine. He that falleth sick shall die, he that
is borne shall be of long life : it is good to let
blood, and to take drinke. A dreame that thou
seest, long after shall bee. Who that lyeth,
shall soone be found, and theft also. To buy
swine, to tame beasts, to clip haires, and to
take all manner of nourishing is good. A sicke
man if he be medicined, shall be healed.

The eight day, good to doe any thing.

If in the eight day of the Moone,
whatsoever thou wilt do, is good : All
things that thou wilt treat of, to goe in coun-
sell, to buy maniples and beasts, to change
fordes of sheepe, to lay foundations, to sow
sedes,

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sieds, to goe in a way. A child that is borne shall be sicke, and dye young, but if he live, he shall bee a purchaser. A dreame shall bee certayne, and soone shall be. If thou seest sorry thinges, turne them to the East. Though an old man ware sicke, he shall live: thest shall be found: to let blood it behoueth in the middest of the day.

The ninth day Lamech berne.

And in the ninth day of the Moone Lamech was borne: to do all thinges is profitable: what thing thou wilt enterprise shall come to good effect. A dreame that thou seest shall come in the day following, or in the second day: and thou shalt see a signe in the East, and that shall appeare in sleepe only, within eleauen dayes shall come to passe: A child borne, in all thinges shall bee a purchaser and good, and long of life. A sicke man shall waile much, and arise. Who shall be chased, shall not be found: and who that is oppressed, shall be comforted. Presume thou not to be let blood.

The tenth day, Noah borne.

And in the tenth day of the Moone was borne the Patriarke Noe. Whatsouer thou wilt doe, shall pertaine to light: dreames be in vaine, and within sence dayes shal come with

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without perill. A child that is borne shall see many countries, and dye old. Whatsoeuer is lost, shall be hid: who that is bound shall bee vnbound: who that flyeth, after shall be found: who that falleth in pauell, without perill shal be deliuered: who that falleth in his bed, hee shall long abide. To let blood is good.

The Eleauenth day Sem borne.

And in the eleauenth day of the Moone Sem was borne: it is good to beginnes workes, to tourney, to make a wedding. A dreame within fourre dayes shall be fulfilled without perill. A child that is borne shall be of long life, and religious, and hee shall haue a signe lonely in the fore-head, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall haue a signe that shee shall be learned with wisdome. To travell is god , and to change foldes of shirpe from place to place. Hee that is sicke, if he be long sicke, shall be healed: each day to bee let blood it is good.

The twelveth day, Canaan borne.

And in the twelveth day of the Moone was borne Canaan the sonne of Cham: nothing thou shalt begiu, for it is a grievous day. A dreame shall be certaine, to toy to ther after: that thou seest, within nine daies shall be

be fulfilled. To wed, and to doe errands is profitable: that is lost shall be sound. A child that is borne shall be of long life, angry, and honest: a sick man shal be grieved, and arise: who that is taken shall beth goe: theft done shall be sound. To let blood at eu'en, it is good.

The thirteenth day Noe planted vines.

And in the thirteenth day of the Moone, Noe planted vines, so that to plant vines is good: After that thou wakest, thy dreame shall be, and within fourre dayes come to gladnesse: but take heede to Psalmes and Disions. A child borne shall come to aduersity, he shall be angry, and not long of life. Who that is bound, shall be loosed, that is lost shall be sound. Who that wareth sick, long time shall travell, and sildome shall recover, but die. To wedde a wife is good, and each day let blod.

The forteenth day, Noe blessed all things.

The fourteenth day of the Moone, is a good, day and a glad. Noe blessed all things, whatsoeuer thou wilt doe shall come to thee to good purpose. A dreame within ffe dayes shall be. To make wedding is good, and to goe in the way. Aske of thy friend, or thine enemy, and it shall bee done to the. A child

child that is borne shall be a traytor: the sick man shall be changed and rise, and healed by medicine: to let blood is good.

The fifteenth day, confusion of languahes.

And in the fiftieth day of the Moone, tongues were diuided: doe no worke, begin no errand, for it is a grieuous day. A sick man shall long trauell, but hee shall escape. A dreame that thou seest nothing shall annoy, but come to good euent. A childe borne shall die young: that is lost shall bee found: to let blood is good.

The sixteenth day, Phythagoras borne.

And in the sixteenth day of the Moone, Pythagoras was borne, and the authour of phylosophy: to buy and sell is good, and to tame Dren and other beastes. A dreame is not good, after long time it shall come, and it shall be harmefull. To take a wife and make wedding is good: Folds of shheepe from place to place to change, is good. A child that is borne shall bee of long life, but hee shall bee poore, forsworne and accused. A sick man if hee change his place, he shall liue: to let blood is good.

The seauenteenth day, ill to be an Embassador.

In the seauenteenth day of the Moone, it is leuill to doe an errand: A dreame that thou seest

seest, after long time shall be, or within thirty dayes. A child that is borne, shall be silly, hee that is sicke shall be much grieved, and arise: that is lost shall bee found: to send children to Schoole, to be wedded, to make medicine, and to take it is good, but not to let blood.

The 18. day good to enterprise any thing.

And in the eighteenth day of the Moone, it is good for all things to be done, namely to begin houses, and to set children to schoole: dreames are good, and shall bee done within twenty dayes. Who that sicknesse hath, shall soone rise, or long be sicke, and then recover: theft done shall be found. A man child now borne shall be valiant and eloquent, proude, unpeaceable, and not long of life. A maide child then borne, shall be chaste, laborious, seruicable, and better in her latter age: they shall both be marked aboue the knees. Not so hardly be thou to let blood this day.

The nineteenth day, a day indifferent.

In the nineteenth day of the Moone, it is indifferent to begin any thing, dreames shall come within twenty dayes: who that hath sicknesse, shall soone rise, if he take medicine: theft then done shall not be found. A man child then borne, shall be true, benigne, sleight, wise, euer ware better and better in great

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great worship, & haue a marke in the brow.
A maid child then borne, shal be right sick: yet
wedded to one man, that day is good to bleede.

The 20. day, Isaac blessed his sonne.

A sp in the twentieth day of the Mone,
Isaac blessed his son: what euer thou wille
doe, is god. A dreame that thou seest shall ap-
peare, but tell it to no man. To make wed-
ding is god: to buy a servant: to build hou-
ses: to change soulds of sheepe from place to
place, to tame beasts, and to sow seades is
good. A child that is borne shall bee a fighter,
and he shall haue many arriuing: that is lost
shall be found: to change Bees is god. A
sick man shall long waile, or sone arise: to
let blood at enen is god.

Thr twenty one day, Saule was borne.

A sp the xxi. day of the Mone, Saul was borne,
first King of the Jewes. A dreame is true,
& come to passe within fourre dayes. A childe
that is borne shall find much euill, hee shall
be a thise, and witty, or a traytor, and tra-
uellous. Esau tooke the last blessing of his
father: it is good to heale swine, and other
beastes: it behoueth to abstaine from gaming:
to goe in the way is good. A sick man shall
arise: thest shall be found: let no blood nei-
ther day nor night.

The

The twenty two day, Ioseph borne.

In the xxii. day of the Moone Ioseph was borne: it is a day of holinesse: if thou doest any accand, thou shalt finde it grieuous. Dreames shal be certaine, & shall come to ioy. A child borne, in all dayes shall be a purcha-
ser, merry, faire, and religious. A sicke man both late is confirmed, and healed. Bees to change from place to place, is good: and to let blood all day is good.

The twenty three day, Beniamine was borne.

In the xxiii. day of the Moone, Beniamine was borne, sonne of the right side, the east of the patricarke Iacob. What euer thou wilt doe is good. A dreame that thou seest, shall turne to ioy, & nothing shal trouble thee, and other while it was wont to fall within eight dayes. To take a wife is good, to make weddung, to lay foundations, to open new earth, and to tame beasts is good. A child borne shall bee an out-cast, and many adven-
tures he shall haue, and in sinnes he shall die. A sicke man shal arise: it is good to let bloud.

The twenty four day, Golias was borne,

In the xxvii. day of the Moone, Golias was borne: a dreame that thou seest signifieth thy health, and nothing shall annoy: a child borne shall be sudden in his actions, and to wonder-
full

full things. A sicke man shall languish and be healed: to let blood before the their houre is good.

The twenty five day, the plagues of Egypt.
In the xxv. day of the Moone, our Lord sent signes into Egypt by Moses, and in each day he passed the red sea: he that taketh the sacrament shall die a perileous death: feare is threatened. The dreame signifieth hard things, and within tenne dayes it was wont to come. Early, then boio thy head into the East. A child borne shall bee an euill man, many perils he shall suffer. A sicke man shall sustayne iniury, and vnneath escape: it is good to let blood.

The 26. day, Moses dried the red sea.

In the xxvi. day of the Moone, Moses dryed the red sea. In that day Jonathan, the sonne of Saul was borne, and Saul dyed with his sonnes. Thou shalt beginne nothing: the dreame shall be certaine, and turned into joy. Pilgrymes must beware of splices, and enemies. A child borne shall be full louely, but neither rich nor poore. A sicke man shall kewell and arise, if he haue the Dropie he shall dye: to let blood a little is needfull.

The

The twenty seauen day, Manna sent.

In the xviii. day of the Moone, our Lord
cained Manna to the children of Israell :
what euer thou wilt doe is good, vse diligence:
a dreame that thou seest shall come either to
good, or euill. A child borne shal bce of long
life, and most loued, and if a man, neither rich
nor poore. A sicke man shal rise to life, he
shal bee holden in much languidz, but hee shal
be healed : folds of sheepe from place to place
to change, is good. To let blood at evuen is good.

The twenty eight day, good to pitch tents.

In the xviii. day of the Moone, warre may
begin, and Tabernacles fired in the desert :
what euer thou wilt doe, is good : a dreame
that thou seest, shal turne into ioy. A childe
borne shal bee much loued, hee shal bee holden
in sicknesse, a sicke man that falleth in infir-
mity, soone shal bee sauad : to let blood in the
evening is good.

The 29. day, the Iewes goe into Canaan.

In the xxix. day of the Moone, the Iewes
went into the land of Canaan. Herod the
King cut off the childrens heads. Begin no-
thing: the dreame shall be certaire and good,
gladnesse and ioy it signifieth: an errand be-
gun is good to fulfill : to take a wife is good,
but

but yet make no dowers, nor write Testaments. A child borne shall bee of long life, wise, holy, and meeke. To fish, and hunt, is good: a sicke man shall not be grieuously sick, but escape. It is good to let bloud.

The Thirtieth day Samuel was borne.

AND in the thirtieth day of the Moone, Samuel the Prophet was borne, whatsoever thou wilt doe is good. A dreame that appeareth to thee certayne, & within two daies thou shalt see, and thou shalt finde a red signe in the East within nine dayes. A child borne shall be of long life and profitable, and well measured in each thing. A sick man shall nigh come to death: in no manner let bloud. These & many other pertaine to men, as the course of the moone followeth.

4 Of Saturne and his disposition.

Saturne is the first planet, and the wickedest, and he beginneth the Zodiack but once in thirty yeres, raigneth in each signe two yeres and a halfe, which is in fire signes fifteene yeres. And in all the twelue signes thirtie yeres: and right as there are twelue signes in

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in the Zodiacke, so are there twelue moneths in the yeare, each signe to his moneth. Wherefore beware before, and looke when Saturne raigneth in thre winter signes, that is to say, Capricorne, Aquary and Pisces, & in all those seauen yeeres and halfe, shall bee scarcenesse and dearth of corne, fruit, beasts, and all other things: for in the three yeeres signes he hath might, and most power to fulfill his malice, if hee bee not letted by neighbourhood of any good Planet.

5. What the thunder signifieth every moneth of the yeare.

Thunder in January signifieth the same yeare great windes, plenty of corne and battel per aduenture. Thunder in Februarie signifieth that same yeere many rich men shall die in great sicknesse. Thunder in March signifieth that same yeere great winds, plenty of corne, and debate amongst people. Thunder in Aprill signifieth that same yeere to bee fruitfull and merry, with the death of wicked men. Thunder in May, signifieth that yeere need, scarcenesse, & dearth of corne, and great hunger. Thunder in

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in June, signifieth that same yeere that woods shall be ouerthrdwne with windes, and great raging shall be of Lyons and Wolues, and so like of other harmefull Beasts. Thunder in July signifieth that same yere shal be good corne, and losse of Beasts, that is to say, their strength shall perish. Thunder in August, signifieth the same yeere, sorrow, wailing of many, for many shall bee sickle. Thunder in September, signifieth that same yere great winde, plenty of corne, and much falling out betweene man and man. Thunder in October signifieth the same yeare great wind and scantnesse of corne, fruits, and trees. Thunder in Nouember, signifieth that same yeare to be fruitfull and merry, and cheapenesse of corne. Thunder in December, signifieth that same yeere cheapnesse of corne, and of wheat, with peace and accord among the people.

6. Of the good daies for bleeding, and ill daies for any worke.

In every moneth be two euill daies, one in iwarng of the Moone, and another in the waning. The Kalender sheweth them and their houres openly enough; in the which daies, if any folke take sicknesse, or begin any

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any

any new thing, it is great grace if euer it fare well, or come to good end. Also there are fifty Canicular or dogge daies, that is to say, from the fifteenth Kalender of August, to the No-
nas of September, in which dayes it is for-
bidden by Astronomie to all manner of folks
to let bloud, or take physicke, yea, it is
good to abstayne from women: for why, all
that time raigneth a starre, that is called Ca-
nicula canis in Latin, a Hound in English:
now of the foresaid starre Canicula, the fore-
said fifty dayes are called Canicular dayes,
and biting as a bitch: for the kind of the star
Canicula is boylng, and brenning as fire,
and biting as a bitch whelpe: that time the
heatte of the Sunne, and of the starre, is so
seruent and violent, that mens bodyes at
midnight sweat as at mid-day, and swelleth
lightly, bloweth and brenneth: and if they
then be hurt, they be more sicke then at any
other time, very neere dead. In these daies
all venomous serpents, creepe, flie, and gen-
der, and so they ouerset hugely the aire in sic-
king of their kind; so that many men are dead
thereby. In these dayes a fire is good night
and day, and wholesome: seeth your meats,
and take heed of feeding violently.

Also from the eighteenth Kalender of Oc-
tober,

tober, to the seuenteenth Kalend of Nouember, loke thou take no cold: for then the pow-
ers of man , of earth, and of all things else
settle. And they may not open againe till
the 17 Kalend of Aprill : wherfore it is lesse
harme for the to take cold at Christmas,
then at this time.

7. To know how a man shall keepe
himselfe in health.

If thou wilst keepe the long in health , slie
anger, wrath, and envy , and giue the to
mirth in measure : trauell sadly, so that thou
sweat not too much in the Summer , and
namely the Canicular dayes: slie all manner
of strong drinke and hot spices , brenning
meates, especially their excesse. Fast not too
long at morne, sup not too late at night, eate
not too hastily , nor ouermuch at once, and
that that thou eatest chew it well: every tyme
that thou eatest , rest a little after: sleepe not
after dinner, except in May, June, Iuly, and
August. And yet the lesse that thou sleepest
then, the better it is. To sleepe well in the
waring of the night, and to be early vp in the
morning, is the better : and every day be-
ware of milts, that none enter in the fasting:

for thete of commeth great pestilences, & heat. And in great cold and pestilences, eate much garlickie every day with 9 haefcon chives, and it will doe thee much good. Eate enough in winter, and the spring, but little in Sommer: looke thy meat bee well seasoned; in harvest beware of fruities, for they are not god, except they be giuen thee for medicine: of all manner of meats, sodden is the best: eate not too many hote Spices, nor eate but little at once, for better it were to eat seuen times on the day, then once thy fill: flesh is more nourishing then fish; eate not too much sowre meats, nor salt, for they will make thy bones sore: looke thy drinke bee not too nein, nor too old: sweete powdered meats be most wholesome. Of all thinges take measure, and no more: for in measure restt vertue.

8. The perillous dayes of euery moneth.

In the change of every Moone bee two dayes, in the which what thing soever is begun, late, or never it shall come to good end, & the dayes bee full perillous for many things. In January when the Moone is three or four dayes old.

In

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- In February 5.02.7.
- In March 6.02.7.
- In Aprill 5.02.8.
- In May 8.02.9.
- In June 5.02.15.
- In July 3.02.13.
- In August 8.02.13.
- In September 8.02.13.
- In October 5.02.12.
- In Nouember 5.02.9.
- In December 3.02.13,

Astronomers say, that six daies in the yere
are perillous of death: and therfore they for-
bid men to be let bloud on them, or take any
drinke. That is to say.

The third day of the moneth of January.

The first day of the moneth of July.

The second day of the moneth of October.

The last day of the moneth of Aprill,

The first day of August.

The last day going out of December,

These 6 daies with great diligence ought
so to bee kept, but namely the latter thare, for
all the beines are then full. For then whether
man or beast be knit in them, within 7 daies,
or certaynely within 14 daies he shal dy. And
if they take any drinke within 15 daies they
shall dye, and if they eate any goose in these

three daies, within 40 daies they shall dye.
And if any childe bee borne in these three lat-
ter dayes, they shall dye a wicked death.

Astronomers and Astrologers say, that in
the begining of March the 7 night, or the 14
day, let thee bloud of the right arme: and in
the beginning of Aprill, the 11 day, on the
left arme. And in the end of May 3 or 5 day
on whether arme thou wilt. And thus of all
that yere, thou shalt snyderly bee kept from
the feuers, the falling gout, the fitter gout,
and losse of thy sight.

9. Prolemies rules for the Zodiacke.

Each mans body is ruled by a certayne
Signe of the Zodiacke.

Wherfore as sayth Ptolomeus, If thou
be sick in any limbe, doe no medicine vnto
that limbe, for it shall rather hinder then fur-
ther. And namely sye bloud-letting at that
time. Thus shalt thou know how the signes
reigne in our limbes.

10. Of the 12 signes.



Aries or the Ram governeth the head.

The Bull reigneth in the necke and in the throat.

Gemini, or the twins rule the shoulders arms and hands. And these three are the signes of the spring.

Cancer or the Crabbe commandeth the stomacke, limbes, arteries, milt, hart, liver and gall.

The Lyon reigneth in the backe, sides bones, sinewes, and gristles.

Virgo or the Mayde guideth the wombe, Middrife and Cuttes. And also she reigneth otherwhile in the stomacke, liver, gall, and milt, and other nutrife limbes, beneath the Middrife : and these three are the signes of summer.

Libra or the ballance holdeth in the navel, the reynes, & the lower parts of the wombe.

The Scorpion keepeth in the bladder, the buttockes, and other privities of man or woman.

The

The Sagitary dwelleth in the thighes, and buttocks, & these thre are signes of haruest.

The Capricorne reigneth in the knees.

The Aquary gouerneth the legges and ankles.

The Fish directeth the feet, and these thre be the signes of winter.

The disposition of the Planets.

Saturne, Jupiter, Mars, Sol, Venus, Mercurie, and Luna.

Saturnus is the cause of death, dearth, and peace.

Jupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of drinessse, debate, & war.

Sol is the cause of life, health, and waring.

Venus is the cause of lusty loue, & lechery.

Mercury is the cause of much speech, Mar-
chandise, and sleights.

Luna is the cause of moistnesse, great wa-
ters and violent clouds.

Saturns houre is good and strong to doe
all thinges that asketh strength onely, and to
nought else saue to battell: for it is wonde-
rous euill. That man or woman that hath
that starre Saturne to his planet, he is me-
lancholy

lancholy, blacke, and goeth swiftly, he hath a void heart , wicked and bitter as wormes- wood, he will lightly be wroth, he is quarrel- some, witty, couetous and irefull : he eateth hastily, and is false, and enclining to ly, with shining eyes as a cat:hee hath in the forehead a marke or a wound of fire : he is poore, and his cloathes are rent vuto a tyme. And thus he hath open signes, and all his covetous is by other mens possessions , and not by his owne.

Jupiter's houre is good in all thinges, name- ly to peace, loue, and accord. Who that hath this Starre to his Planet , hee is sanguine, ruddye , and goeth a large pace, neither too swift, nor too soft: his stature is seemly, and shining, he hath a fayre visage, louely sem- blance, red lippes, faire hayres, broad face, good brows,his cloathes are good and strong, he is sweet, peaceable and soft.

Mars houre is euill, & better by night then by day. For it is Masculine on the night, and Feminine on the day. It is good to doe any thing, but with great strenght: by night is good to enter battell, and also by day, but not so much good as by night. Who that hath this Starre to his Planet , his making is of good defence, and oftentimes his face is red with

with blood: his face is small and subtil, and laughing, and he hath eyen as a Cat. And all the daves of his life, he wil accuse many men of euill : he hath a wound of a sword in his face, he is most cholericke. And thus he hath open signes.

Sols houre is worst of all other houres, no man in this houre may doe his will, saue Kinges and Lords , and that with great strenght. Who so in this houre entreteth bat-kell, he shall be dead there. Who that hath this starre to his Planet, he hath sharp eien, great speech , and wicked thoughts in his heart , he is wicked and auarous , neyther white, nor blacke, but betwixt both : he hath a mackie in his face , or a wound, and hath a wound in his body of fire . and hee is right wicked and grudging in his deeds.

Venus houre is good in all thinges, & it is better on night then on day , euer till mid-day, at mid-day it is not good, for the Sun couerethit. On Sunday the ninth houre is Venus houre : sue not then to any Lord, ne Potentate, for if thou doe thou shalt find him wroth. Who that hath this starre to his Planet, namely if he be borne by night in Venus houre, he is white, and hath a round face, litte forehead, round beard, he hath a middle nose,

nose, and haire eyes : he is laughing and ly-
tigious, and he hath a marke in his face : his
making is faire and plaine, and oft-times his
neather lip is greater then the vpper. And
who that is borne vnder Venus, when she is
not in full power, hee hath a sharpe nose and
somewhat crooked, faire hayres, soft eies of
running water: hee is a singer, he longeth
much after games, and loueth them wyll and
his tales be sweete.

Mercuries houre from the beginning to the
middle, is good in all thinges, and from the
middle to the end it is hard, and it is not
much better on night then on day, and each
time of the night & day, he standeth before the
Sun or behinde, therefore he hath his power
much more by night, then by day, from morne
to the fist houre of the day, he hath his pow-
er, and from thence to the ninth, he hath no
power. Who that hath this Starre to his
Planet, he hath a sharpe stature & a sharpe
long face, long eyen, long nose, great hayres
on his eyen, & thicke narrow forehead, long
beard, thin hayre, long armes, long fin-
gers, long feet, long head: hee is meeke and
louely, hee will doe each thing to certayne
space, hee is more white then blacke, and oft-
times right white, and he hath great shoul-
ders.

ders. And who so is borne vnder Mercurius, when hee is not in his full power, that is to say, from the first houre of the day, to the ninth, he is blacke and dry, he hath crowded teeth and sharpe, hee hath a wound in his body with fire, hee is scourged with wands, or smitten with a sword, and men speake euil of him, for lying and man-slaughter.

The Moones houre is right good, and right euill: from the fourth day to the seventeenth it is good, namely to all those that are born in it, and from the seventeenth day to the twentie day, it is somewhat good, but not so good and from the twentieth day, to the seuen and twentie day it is euill, namely to all those that are borne in it. Who so hath this Starre to his Planet, and is borne thereunder, when it is in his full power, he hath a playne face, and pale, sometime quarrelling, and doth his wils to men: hee hath a seemely semblance and he is rich, he hath meane stature, neither too long nor too short: hee hath straight lippes and hollow eyes. Who that is borne vnder this Starre, when it is not in full power, hee hath a straight face and dry, and is malicious, he hath little teeth, and albugine, that is to say, a white streeke in the eare.

I 2. The condition of man discouered by creatures.

1. **N**aturall a man is hardy as the Lyon.
2. **S**trong and worthy as the Dre.
3. **L**arge and liberall as the Cocke.
4. **A**varicious as the Dogge.
5. **H**ardy and swift as the Hart.
6. **D**ebonaire and true as the Turtledoue.
7. **M**alicious as the Leopard.
8. **G**entle and tame as the Doue.
9. **C**rafty and guilefull as the Fox.
10. **H**umble and milde as the Lambe.
11. **S**hrewd as the Ape.
12. **L**ight as the Horse.
13. **H**ost and pitifull as the Beare.
14. **D**earc and precious as the Elephant.
15. **G**ood and wholsome as the Unicorn.
16. **V**ile and slothfull as the Asse.
17. **F**aire and prond as the Peacocke.
18. **G**luttonous as the Wolfe.
19. **E**nvious as a Witch.
20. **K**ebell and inobedient as the Nightingale.
21. **H**umble as the Pigeon.
22. **F**ell and foolish as the Witch.
23. **P**rofitable as the Pismire.

24. Dis.

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24. Dissolute and bagabond as the Goate.
25. Spightfull as a Pheasant.
26. Soft and meeke as a Chicken.
27. Houeable and varying as the Fish.
28. Lecherous as a Boare.
29. Strong and puissant as a Camell.
30. Traitor as the Mule.
31. Advised as the Mouse.
32. Reasonable as an Angell.

And therefore he is called the little world,
or else he is called all creatures, for he doth
take part of all.

13. The description of the four Elements
and of the four complexions.

In each man and woman, raigneth the planets, and euery signe of the Zodiacke, and every Prime quality, and every Element, and every complexion, but not in euery one alike: for in some men raignet by one more, and in some raigneth another: and therefore men be of diuers manners, as shall be made apparent.

14. Of the four Prinic qualities.

Foure Prime qualities there bee: that is to say, coldnesse, heat, drynesse, & moisture which

which he contraries, and therefore they may not come nigh together without a meane, for the hotnesse on the one side, bindeth them together, and coldnesse on the other side. Also hotnesse and coldnesse are two contraryes, and therefore they may not come nigh together without a meane, for the moistnesse on the one side, bindeth them together, & drynesse on the other. Moistnesse is cause of euery thicke substance, and of euery sweet taste. And there againe, drynesse is cause of euery thin substance, and of euery sowre stinking taste. And also hotnesse is cause of every red colour, and large quantity. There againe, coldnesse is cause of euery white colour, and little quantitie. These fourre prime qualities in their combination make the fourre Elements. Aire moist and hotte, the fire hotte and dry, the Earth dry and cold, the Water cold and moist. The Aire and the Earth are two contraries, and therefore they may not come nigh together, but as fire bindes them on the one side, & the water on the other side. Also fire & Water are two contraries, and therefore they may not come nigh together, but as the aire betweene them bindes on the one side, and the earth on the other side. The aire is sharpe, subtil, and moouable. The

aire is subtill moueable, corpulent, and dull. The earth is corpulent and thicke. The wa-
ter is moueable, corpulent & dull. The earth
is corpulent, dull, and unmoueable. In the
heart of the earth is the Center of the world,
that is to say, the middest point: and in eue-
ry Center is hell. And there againe, about
the firs are the Starres, and about them is
heauen chrysalline, that is to say, waters of
all blisse departed in 9 orders of Angels, then
is heauen in the highest toomes, and largest.
And there againe is hell in the lowest, nar-
rowest and straightest place.

Right as there be four Elements, so there
be four complextions, according in all man-
ner qualities, to these four Elements.

The first is Sanguine, that is to say,
bloud gendred in the liuers limbe, and like
to the ayre.

The second is Choler, gendred in the gall,
& like thereto, and it is according to the fire.

The third is Melancholie, gendred in the
milt, and like to the dregs of bloud, and it ac-
cordeth to the earth.

The fourth is Flegme, gendred in the
lungen, like to gall: and it accordeth to the
water. A Sanguine man much may, & much
conereth, for he is moist and hote.

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A Cholerickē man much coueteth, and lit-
tle may, for he is hot and dry.

A Melancholious man little may, and lit-
tle coueteth, for he is drie and cold.

A Flegmaticke man little coueteth, and
little may, for he is cold and moist.

A Sanguine man is large, loving, glad of
chere, laughing, & ruddy of colour, stedfast,
fleshy, right hardy, mannerly, gentle, & well
nourished.

A Cholerickē man is guilefull, false, and
wrathfull, traitorous, and right hardy, smal,
dry, and blacke of colour.

A Melancholious man, is envious, sorry,
couetous, hard, false, guilefull, dreadfull,
lothfull, and clære of colour.

A Flegmaticke man is slumbry, sleepy,
slow, leightfull, rhumaticke, dull, and hard
of wit, fat visage, and white of colour.

I 5. The yeare diuided with the knowledge
of the state of a mans body by vrine.

In the yeare bee soure quarters, ruled by
these soure complextions, that is to say, the
spring, summer, harness, & winter: the spring
hath thre moneths, that is to say, March, A-
prill, and May, and it is Sanguine complexi-

tion. Summer hath also thre moneths, that is to say, Iune, Iuly, and August, and this quarter is cholericke complezion. Haruest hath also thre moneths, that is to say, September, October, and Nouember, and this quarter is melancholious complezion. Winter hath also thre moneths, that is to say, December, January, & February, & this quarter is flegmaticke complezion.

Each day also these four complextions reigneth, that is to say, from thre after midnight vnto 9 reigneth Sanguine, & from 9 after mid-night, to thre after midday, reigneth cholericke; & from thre after midday, to 9 after midday, reigneth melancholy & from 9 after midday, to thre after mid-night, reigneth flegme.

Also in the four quarters of the Worlde, reigneth these four complexions, that is to say, Sanguine in the East, Cholerick in the South, Melancholy in the West, & Flegme in the North.

Also the four complexions reigneth in four ages of man. That is to say, Choler in childhood, Sanguine in manhood, Flegme in age, & Melancholy in old age. Childhood is from the birth to fouretene yeres full done, Manhood is from thence to thirtye yeres of

of age, and from thence to fifty yeres. And old from thence to fourescore yeeres, and so forth to death.

Also these foure complertions, reigneth in the foure parts of mans body.

Choler reigneth in all the soulet Limbs, from the brest upward.

Sanguine reigneth in all small limbes, from the middrisse to the wesand.

And Flegme raigneth in all nourishing limbes, from the reines to the middrisse.

And Melancholy reigneth in all the limbs from the reines downward.

Wherefore every mans brine is cast in fourre, that is to say, Corkill, superfice, middest, and the ground, every part of the brine to his part of mans body. And therefore to fourre thinges in every brine wee must take hede, that is to say, substance, quantitie, colour, and the content. Three substances there are: that is to say, thicke, thin, and middle.



Thicke substance betokeneth very much moistnesse.

Thinne substance betokeneth much drynesse.

A middle substance betokeneth temperance.

Also three quantites be in wynes, that

is to say, much, little, meane.

Much quantitie betokeneth great cold.

Little quantitie betokeneth great heat.

Meane quantitie betokeneth temperance.

Also take heed to the taste, whether it bee sweet or not.

Sweet taste betokeneth health.

And other taste betokeneth sicknesse.

Also in wynes be twentie colours, of the which the first ten betoken cold, and the other ten betoken heat.

The r. colours that betoken cold are these.

The first is blacke, as darke coale, & com-
meth of liuid going before.

The second is like to lead, & those two be-
token mortification.

The third is white as clere water.

The

The fourth is lactike, like to whey.

The fifth is caropose, like to gray russet
or to Camels hayre.

The sixth is yellow, like to Hallow leauer
falling off trees: and thols fourre colours beto-
ken indigestion.

The seventh is sub-pale, that is to say, not
full pale.

The eight is pale, like to some sodden flesh.
the 9 is subslirine, that is to say, not full
slirine.

The tenth is slirine, like to a pomfiter, or
to right yellow flowers.

And these fourre colours betoken of digesti-
on.

Now wee haue seene the colours which be-
token cold: so we will see the other ten which
betoken heats.

The first is subruse, that is to say, not full
russe.

The second russe, like to fine gold.

And those two colours betoken perfect di-
gestion: so the vrine bee middle of substance,
middle of quantitie, sweet of taste, and with-
out contents.

The third is subruse, that is to say, full red

The fourth is red like Saffron dirc.

The fifth is subrugund, that is to say, not
full rubigund. The

The sith is rubigund, like a strong flame
of fire. And these fourre colours betokeneth
passing of digestion.

The 7 propouse, like to white wine.

The 8 is kinanos, like to rotten bloud.
And these two betoken aduision.

The 9 is græne as the colestocke.

The 10 is black, as a clærre blacke horne.
And this black cōmeth of græn going before.
And these two betoken aduision and death.

In blinde be eightēne contents, that is to
say, circle, ampul, graines, clouds, scumme,
atter, fatnesse, humour, bloud, grauel, haires,
scalos, bran, crinodose, sperme, dust, eskes,
sedymen, or ypostas.

The Circle sheweth all the qualities of the
head.

Ampull, that is to say, creme, sheweth also
the braine disturbed.

Graines betoken of thume, and glut.

Clouds sheweth vice of the small limbes.

Scumme, that is to say, foame, sheweth
venesie, and often the Jaundise.

Atter, that is to say, quitture, sheweth vice
of the reines, the bladder, or the liver.

Fatnesse, as oyle drops, sheweth wasting &
dissolution of the body, namely of the lonyes.

Humour like glet, or like drests of bloud,

or rotten gall, it sheweth vice of the midrise,
or aboue, or beneath.

Blood sheweth vice of the liver, or of the
reines, or of the bladder.

Grauell sheweth the stone.

Hayres sheweth the dissolution of the fat-
nesse of all the body, especially the reines.

Scalos and bran, sheweth the third spice
of Feuericke incurable.

Sperme, that is to say, mankinde, sheweth
too much lechery.

Dust sheweth the gout, or a woman con-
ceined.

Cskes the pruie harneis to be grieued.

Hedime, that is to say, clods in the ground
of the vine, or breaking vpward.

The Circle is called Ipostas, that is to say,
the ground, & it hath most signification of all,
and namely of the lower partes.

Of every mans body bee fourre principall
limbes, that is to say, soulet limbs, small
limbes, nourishing limbes, and gendring
limbes.

Soulet limbes, be the braines, & all that
are there about, downe to the wesand.

Small limbes be the heart, and the lungs,
& all that be about them, betwixt the wesand
and the middrise.

Nous

Nourishing limbes, be the liver, milt, gall,
and guts, and all that bee about them, be
twixene the wesand and the middrise, and the
reines.

Gendring limbes, be the reines, bladder,
privy harnys, and the limbes about, from the
reines downward.

16. An A. B. C. whereby thou maiest know
of what Planet every Man is borne, his
fortune, and time of his death.

 C. 1. I. 3. B. 2. M. K. 2
G. L. 3. D. 9. 4. C. O. 6. V.
2. T. 7. F. 8. P. 1. E. 9.

Depart this by 9. vnto a
hundred: and 1 or 8 bee ouer
then the Sun is his Planet: if 2 or 9 be ouer,
then Venus is his Planet: if 3 bee ouer, then
he is of Mercury, if 4 be ouer, then he is of
the Moone, if 5 be ouer, then he is Saturne,
if 6 be ouer then he is of Iupiter, if 7 be ouer
then he is of Mars.

Adam 31, Andren 1, Aldon 25, Nufos 12.
Benaster is in 9, Bucus 9, Dauid 9.

Also here followeth another A. B. C. to
know by, of what signe in the Zodiacke eue-
ry man is, that is to say, vnder which signe
he is.

he is borne, and to which signe he is most like
Also hereby thou maiest know his fortune, &
the moment in the which he shall dye. Al-
so hereby thou maiest know the fortune and
infortune of many thinges, Townes, Cities
and Castles.

A 2. B 2. C 20. D 41. E 5. F 24. G 3
H 20. I 10. K 13. L 42. M 12. P 22. Q
21. R 21. S 24. T 27. W 22. X 91. U
13. V 20. Y 20. Z 7.

If thou wilt know by this A. B. C. any
man, as it is sayd before, take his name, and
his mothers name. And also if thou wilt
know of any towne by this A. B. C. as it is
said before, then take that Townes name,
and the name of the Citie of Ierusalem, for
that is the mother of all Townes, and then
account the letters of the names by the num-
ber of this A. B. C. and when thou hast all
done, depart this by 28, and if 1 or 2 be ouer
then that that thou seekst, longeth to the wea-
ther, and if thre 4 or 5 be ouer, then that
that thou seekst longeth to the Bull, and if 6,
or 7 be ouer, then longeth it to the Twinnes,
and if 8 or 9 be ouer, then longeth it to the
Crab, and if 10 11 or 12. then longeth it to
the Lyon, & if 13 or 14 then belongeth it to
the Virgine, & if 15 or 16 be ouer then lon-
geth

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geth it to the Ballance, & if 17. 18. or 19. then longeth it to the Scorpion, and if 20.or 21. then longeth it to the Sagitary, & if 22 or 23. then longeth it to the Capricorne, & if 24. or 25. then longeth it to the Aquary, & if 26.27.or 28.then longeth it to the Fish.

Another Alphabet.

DEpard any thing in seuen by the proper name of those letters : A will tell which of the seuen it is, by the ouer number diuided by nine.

A 3	I 3	K 8
B 4	L 5	H 13
C 2	L 6	T 2
D 2	P 25	W 23
E 2	P 25	X 98
F 4	O 12	P 56
G 2	P 13	Z 34
H 5	D 15	

18. To know the weather that shall be all the yeare, after the change of euery Moone, by the prime dayes.

Sunday Prime, dry weather.
Monday Prime, moist weather.

Tues-

Tu
wi
Th
Fr
Sa
19

E
Ma
and
day
Lo
on
an

Tuesday Prime, cold and windie.
 Wednesday Prime, maruellous.
 Thursday Prime, faire and clere.
 Friday Prime, faire and soule.
 Saturday Prime, raine.

19 A rule to know vpon what letter, what
 houre, what minute, as
 followeth.

Prime vpon hora, minutus.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	20

Moreover thus raigneth these 7 Planets.
 First raigneth Saturne, then Iupiter, then
 Mars, then Sol, then Venus, then Mercury,
 and then Luna: Saturne is Lord on Sater-
 day, Iupiter is Lord on Thursday, Mars is
 Lord on Tuesday, Sol on Sunday, Venus
 on Friday, and Mercury on Wednesday,
 and Luna on Monday. Saturne, Iupiter, Mars
 Sol,

Sol, and Mercury, is masculine, that is to say Mankind, Venus and Luna, are seminme, that is to say, woman kinde. Saturne, Mars, and Luna, are euill Planets. Jupiter, Sol, and Venus, be good Planets, Mercury is chan-

geable.
On Waterday the first houre after midnight reigneth Satrune, the second houre Inpiter, the third houre Mars, the fourth houre Sol, the fifth houre Venus, the sixt houre Mercurie, the seventh houre Luna.

And then againe Saturne the eight houre, and Jupiter the ninth houre, Mars the tenth houre, Sol the leauenth houre, Venus the 12 houre, Mercury the thirtaenth houre, and Luna, the fourtetenth houre. Then againe the third of day time, Saturne the fisttaenth houre, Jupiter the sirtteenth houre, Mars the seauen- taenth houre, Sol the eighteenth houre Venus the ninetenth houre, Mercury the twentieth houre, and Luna the 21 houre. And then againe the fourth time, Saturne the 22 houre, Jupiter the 23 houre, Mars the 24 houre. And then beginneth Sol, in the houre after midnight on the sunday, Venus the second houre, Mercury the third houre, Luna the fourth houre, Saturne the fifth houre, and so forth, houre by houre, & Planet, by Planet, in or-

der.

der as they stand. Each Planet to his owne day, reigneth evermore certainly, the first houre, the eight houre, the sixteenth houre, and the 22 houre, & so forth evermore one after another. And next after that reigneth the Planet that is next in order, as thus : Saturne, Jupiter, Mars, Sol, Venus Mercurius, and Luna.

20. Of the most best and profitable dayes
that be in the yeere to let bloud.

In the beginning of March, that is to say,
the sixth and the tenth day, thou shalt draw
out blood of the right arme.

In the beginning of Aprill, of the left arme,
and that in the 11 day for the sight. In the
end of May, of which arme thou wilt, & that
against the Feuer: and if thou so doest, ne-
ther thou shalt lose thy sight, nor thou shalt
have no Feuers how long thou liuest.

Quot retinente vita & non sit mortis Imago
Si semper fuerint viuens morietur & infra

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Good hap.	Wishap.	Wishap.
I.	I 3	
2	I 4	2 4
3	I 6	2 6
4	I 7	2 3
6	I 8	2 7
II	8	10
	20	

Wish. Wilt.

5	I 9	
7	2 1	2 8
9	2 2	2 9
12	2 5	3 0
15	2 6	2 6

Collige per numeros aliquid cupis esse
Phandre Iunge simulatum feriaque Diem.

A 3	B 15	K 4
B 6	L 21	S 29
C 12	P 15	T 28
D 20	P 22	U 4
E 26	D 20	X 6
F 25	B 14	P 6
G 3	Q 16	Z 3

Sun.

Sorrows, Death.

Peaciness, Joy.

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Sunday.	I 3
Munday.	I 3
Tuesday.	I 5
Wednesday.	2 5
Thursday.	I I
Friday.	I 5
Saturday.	2 6

Thus endeth the spheare of Platon.

VVHosoever in the 7. day of March, is let blood in the right arme, and in the eleventh day of Aprill in the left arme, he shall not loose the sight of his eyes.

In the foure or five last daies of May, if both armes be letten blood, he shall haue no Feuers.

W^Hosoever in the first day of each moneth falleth into any infirmitie, the third day ensuing is to be feared, whiche if he passe, he shal escape till thirty dayes.

W^Ho so falleth in the second day, though he long be sick, he shall be delivred.

He that falleth in the third day, at next change shall be delivred.

He that falleth sickle in the fourth day, he shall bee grieved to the 28 day, whiche if he passe, he shal escape.

E

He

He that falleth the 5. day, though he suffer grieuously, he shall escape.

He that falleth the 6. day, though he seeme to be healed, neuer the later in the 5. day of the other moneth he shal be dead.

He that falleth the 7. day, without grieve he shall be deliuered.

He that falleth the eight day, if he be not whole at the twelfth day, he shall be dead.

He that falleth on the 9 day, though it bee with great grieve, he shall escape.

He that falleth the 10 day, without doubt he shall be dead.

He that falleth the 11. day, he shal be deliuered the next day.

He that falleth the 12 day, except he be deliuered within two dayes, within 15 he shal be dead.

Hee that falleth the 13. day, till the 18. day hee shall bee sick, which if hee passe, he shall escape.

He that falleth the fourteenth day, shall abide sick till the fifteenth, and so hee shall escape.

He that wareth sickle the fifteenth day, except he recover within eighteen dayes, hee shall be dead.

He that wareth sickle the 16. day, though he

hee bee grieued 24. dayes, the 28. day hee
shall escape.

Hee that wareth sicke the 17. day, hee
shall dy the tenth day.

Hee that wareth sicke the 18. day, sone
shall be healed.

Hee that wareth sicke the 19. day, also
shall escape.

Hee that wareth sicke the 20. day, in the
5. day he shall escape : but neverthelesse in
the moneth following he shall be dead.

Hee that wareth sicke the 21. day, except
hee run into peril of death within ten dayes
of that other moneth, he shall be deliuered.

Hee that wareth sicke the 22 day, except he
run into perill of death within ten dayes of
that other moneth, he shall be deliuered.

Hee that wareth sicke the 23. day, though
it be with grieuous nesse of paine, in the other
moneth he shall be deliuered.

Hee that wareth sicke the 24. day, in the 27
day he shal be deliuered, but neverthelesse in
the moneth following he shall be dead.

Hee that wareth sicke the 25. day, though
he suffer a little, neverthelesse he shal escape.

Hee that wareth sicke the 26. day, though he
suffer to the outpassing, neverthelesse in that
other moneth he shall be deliuered.

He that falleth in the xvii. day, it mena-
ceth death.

He that falleth in the xviii. day, it mena-
ceth death.

He that falleth the xxir. day, by little &
little in that other menoth, hee shall bee deli-
uered.

He that falleth sicke the thirtieth day, it is
doubt whether he shall passe any of these.

Also he that waxeth sicke in the xxxi whe-
ther he shall escape, it is unknowne.

21. Here followeth the nature of the
twelue signes.

Aries is hot and dry, of the nature of
the fire, and gouerneth the head & face
of man, and it is good for bleeding, when the
spone is in it, saue in the partie that it go-
uerneth and ruleth.

Taurus is euill for bleeding.

Taurus is dry & cold, of the nature of earth
and gouerneth the necke and the knot vnder
the throat, and is euill for bleeding.

Gemini is euill for bleeding.

Gemini is hot and moist, of the nature of
the ayre, and gouerneth the shoulders, the
armes, the hands, and is euill for bleeding.

Cancer is indifferent for bleeding.

Cancer

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Cancer is cold & moist, of the nature of wa-
ter, and gouerneth the brest, the stomack, &
the milt, and is indifferent, neither too good,
nor too bad, for letting of bloud.

Leo is euill for bleeding.

Leo is hotte and dry, of the nature of fire,
and gouerneth the backe and the sides, and is
euill for bloo-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the natures of the
earth, and gouerneth the wombe, and the in-
ward parts, and is neither good nor euill for
bleeding, but betweene both.

Libra is right good for blæding.

Libra is hot and moist, of the nature of the
ayre, and gouerneth the navill, the reynes,
and the low parts of the wombe, and is very
good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of
the water, and gouerneth the members of
man, and is neither god nor bad for bleeding,
but indifferent, betweene both.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, of the nature of
fire, and gouerneth the fighes, and is god
for bleeding.

Capricornus is euill for blæding.

Capricornus is cold and drye of the nature of earth, and gouerneth the knees, and is euill for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hotte and moist, of the nature of ayre, and gouerneth the legs, and is neither good nor euill for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold & moist of the nature of water, and gouerneth the feet, & is neither good nor euill for bleeding, but indifferent.

No man ought to make incision, nor touch with yron the members gouerned of any signe, the day that the Mone is in it, for feare of the great effusion of bloud that might happen. Nor in like wise when the Sunne is in it, for the great dangers and peril that might follow thereof.

22. The Anatomy of mans body, with the number of the bones, which is in all two hundred and forty eight.

In the toppe of the head is a bone that couereth the brain, the which Prolomeus called the capitoll bone. In the scull be two bones, which be called Parietals, that holdeth the braine close and stedfast. And more lower in the braine, is a bone called the crowne of the head :

head: and on the one side, and on the other, be
two holes, within the which is the pallate
or roose bone. In the part behinde the head
be foure like bones, to the which the chaine
of the necke houldeth. In the nose bee two
bones. The bones of the chastes aboue bee
eleuen, & of the neather iaw be two aboue the
opposite of the braine, there is one behinde
named collaterall. The bones of the teeth be
thirty eight before, foure aboue, and foure
vnderneath, sharpe edged soz to cut the mor-
sels: and there is foure sharpe, two aboue, and
two vnderneath, and are called Conines, soz
they bee like Conies teeth. After that are
fiftene that bee as they were Hammers or
grinding teeth, soz they chew and grinde the
meat the which is eaten, and there are foure
aboue on every side, and foure vnderneath.
And then the foure teeth of sapience on eve-
ry side of the chastes, one aboue, and one vn-
derneath. In the chinne from the head down-
ward are thirty bones called knots or ioynts.
In the breast before seauen bones, and on e-
very side twelue ribs. By the necke betwene
the head and the shouders, are two bones
named the sheres, & the two sholdor blades.
From the shouders to the Elbowes, in each
arme is a bone called Autoz: from the elboe

to the hand bone, in every arme be two bones that are called Cannes: in each hand be eight bones, aboue the palme be foure bones, which are called the combe of the hand. The bones in the fingers in each hand be fiftene, in every finger thre. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thighes: in each knee is a bone called the knee plate. From the knee to the fote in each legge, be two bones called canes or maribones. In each fote is a bone, called the Ankle or pin of the fote, behinde the ankle is the heele bone in each fote, the which is the lowest part of a man. And aboue each fote is a bone called the hollow bone. In the plant of each fote bee foure bones. Then are the combes of the fete, in each of the which are ffeue bones: the bones of the toes in each foot are fourteene. Two bones are before the belly, soz to hold it stedfast with the two branches. Two bones bee in the head behinde the eares, called Oculares: wee recken not the tender bones of the end of the shoulders, nor of the sides, nor diuers little gristles & spelvers of bones, for they are comprehended in the number aforesaid.

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23. The vse & order of phebotomy, with the names of the veines, and where they rest.

The veine in the middest of the forehead, would be letten bloud for the ach & paine of the head; and for Feuers, Lythargie, and for the Migrime in the head.

About the two eares behind is two beynes, the which bee let bloud to giue clere vnderstanding, and vertue of light hearing, and for thick breath, & for doubt of meseltry or Lepry.



In the temple be two veines, called the Arteries, for that they beat, which are let bloud for to diminish & take away the great repletion, and a bundance of bloud that is in the braine, that might annoy the head & the eies, and it is good against the gout, the Migrime and divers other accidents that may come to the

the head. Under the tongue are two veines, that are letten bloud for a sicknes called the Sequamy, and against the swelling and Apostumes of the throat, and against the Squinancy, by the which a man might die suddenly for default of such bleeding.

In the necke are two veynes called oxigynals, for that they have the course and abundance of all the bloud that gouerneth the body of man, and principally the head, but they ought not to bee let bloud without the counsell of the Physician: sud this bleeding away, leth much to the sicknesse of the Lepry, when it commeth principally of the bloud. The veine of the heart, taken in the arme, profiteth to take away humours, or euill bloud that might hurt the chamber of the hart, and is good for them that spitt bloud, and that are short winded, by the which a man may die suddenly, for default of such bleeding. The veine of the liver taken in the arme, swageth the great heate of the body of man, & houldeth the body in health: and this bleeding is profitable also against the yelow arses, & apostume of the liver, and against the Palsey, wheros a man may dye for default of such bleeding.

Betweene the master finger and the leach finger to let bloud, helpeth the dolours that come

come in the stomacke and sides, as botches, and apostumes, and divers other accidents that may come to these places, by great abundance of bloud and humours.

In the sides betweene the wombe and the branch are two veines, of the which that of the right side is letten blood for the dropsic, & that of the left side for every sicknes that commeth about the milt: & they shoulde bledde according to the satnes or leannes of the party: take good hēd at foure fingers nigh the incision: and they ought not to make such bleeding without the counsell of the Physitian.

In every foote be thre veines, of the which thre, one is vnder the anckle of the foote named Sophon, the which is letten blood for to swage and put out divers humours, as botches & impostumes that commeth about the groines: and it profiteth much to women for to cause the menstruositie to descend, and delay the Emercoids that commeth in the secret places, and other like.

Betwene the wress of the foote, and the great toe, is a veine the which is letten bloud for divers sicknes & inconueniences, as the pestilence that taketh a person suddenly, by the great superabundance of humors, & this bleeding must be made within a natural day, that

that is to say, within 24. houres after that the sickenesse is taken of the patient, and before that the feuer cam on him: & this bleeding ought to be done according to the corpulence of the patient.

In the angles of the eyen bin two beynes, the which bene letten bloud for the rednesse of the eyen, or waterie, or that riuneth continually, and for divers other sicknesses that may happen and come by ouer great abundance of humours and blood.

In the veine of the end of the nose, is made a bleeding, the which is good for a red pimpled face, as red drops, pustules, smal scabes, and other infections of the heart, that may come therein by too great repletion and abundance of bloud, and humours, and it availeth much against pimpled noses, and other like sicknesses.

In the mouth in the gummes bene fourre veines, that is to say, two aboue and two beneath, the which bene letten bloud for chauling and canker in the mouth, & for toothach.

Betweene the lippe and the chin is a veine that is letten bloud to give amendment unto them that haue an euill breath.

In each arme bene fourre veines, of the which the veine of the head is the highest, the

se-

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Second next is from the heart, the third is of the liner, and the fourth is from the milt, o^r therwile called the low liner beyne,

The beyne of the head taken in the arme, ought to blēd for to take away the great re- pletion and abundance of blood that may annoy the head, the eyen and the braine, and availeth greatly for changeable heates, and swelling faces and red, and for divers other sickneses that may fal and come by great abundance of bloud.

The veine of the milt, otherwile called the low veine, should blēde against Feuer Tertiāns and Quartaines, and in it ought to be made a wide and a lesse deepe wound then in any other veine, for feare of wind that it may gather, and for a more inconuenience, for feare of a snewe that is vnder it, that is cal- led the Lezard.

In each hand bin three veines, whereof that abone the thumbe ought to blēd, to take away the great heate of the visage, and for much thicke bloud and humours that been in the head, and this veine delaieth more then that of the arme.

Betweene the little finger, and the leach finger, is letting of bloud, that greatly avail- eth against all Feuer Tertian, and Quartsaines,

taines, and against flumes, and diuers other lettings, that come to the paps and the milt.

In the thigh is a veyne, of the which bleeding availeth against paine of the genitours, and so to put out of mans body humors, that are in the groines.

The veyne that is vnder the Ankle of the foote without is named Sciot, of the which bleeding is much worth against the paines of the flanckes, and so to make avoid and issue diuers humours which would gather in the said place, and it availeth greatly to women to restraine their monstruositie, when they haue too great abundance.

24. Of the yeere, with the growth of things'

There bee in the yere fourre quarters, the which bee named thus, Aer, Viems, Eas, and Autumnus. These are the fourre seasons in the yere, Prime time is the spring of the yere, contayning February, March, and Aprill. In these three moneths every greene thing growing beginneth to bud and flourish.

Then commeth summer, as May, June, and July, & in these thre moneths every heare, graine, and tree, is in his most strength and beauty, and then the Sunne is at the highest.

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Next commeth Autumne, as August, September, and October, wherin all fruits ware ripe, and are gathered and housed.

Then commeth Nouember, December, and January, and these three Moneths bee in the winter, that time the Sunne is at the lowest and is of little profit : we Astronomers say, that the age of man is threescore and twelue yeeres, & that wee likē but one whole yeere, for evermore wee take sixe yeeres for every moneth, as January or February, and so forth: for as the yeere changeth by the twelue moneths, into twelue diuers manners : so doth man chang himselfe twelue times in his life, by twelue ages, and every sixe times sixe, maketh 36. and then man is at the best, also at the highest: and twelue times sixe, maketh threescore and twelue, and that is the age of man. Thus you must count and reckon for every month, sixe yeeres; or else it may be understand by the fourre quarters and seasons of the yeere, so man is diuided into fourre parts, as to youth, strength, wisēdome, and age. He is to be eightene yeeres young, eightene yeeres strong, eightene yeeres in wisdom, and the fourth eighteenth yeeres to goe to the full age of threescore and twelue.

12. The

12. The change of man, 12. times according
to the Monethis.

HE must take the first sixe yeeres for I-
anuary , the which is of no vertue nor
strength, in that season nothing on the earth
groweth. So Man after that he is borne, till
hee bee sixe yeeres of age , is of little or no
wit, strength, or cunning, and may do little or
nothing that commeth to any profit.

Then commeth February , and then the
daies leugthen , and the Sun is more hot-
ter: then the fields begin to ware græn. So
the other 6. yeeres til hee come to 12. the
child beginneth to grow bigger, and is apt to
learne such things as is taught him.

Then commeth the moneth of March , in
which the labozer soweth the earth, and plant-
eth trees, and edisith houses. The child in
these 6. yeeres wareth bigge, to learne doc-
trine and science, and to be faire & pleasant,
and louing: for then he is 18.yeeres of age.

Then commeth April , that the earth &
the træs are couered with græne flowers : &
in every party goods increase abundantly.
Then commeth the yong man to gather the
swæt flowers of hardinesse, but then beware
that the cold windes & stormes of vices beate
not

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not downe the flowers of good manners, that should bring a man to honour, for then he is xxxiiii. yeares of age.

Then commeth May, that is both faire & pleasant: for then Birds sing in Woods and forrests night and day, the Sunne shineth hot: then man is most lusty, mighty, and of proper strength, & seeketh, playes, sports, and manly pastimes: for then hee is full thirtie yeares of age.

Then commeth June, and then is the Sun at the highest in his Meridionall, he may ascend no higher in his station. His gleaming golden beames ripeneth the Corne: and then man is xxxvi. yeares, he may ascend no more, for then nature hath giuen them courage and strength at the full, and ripeth the seeds of perfect understanding.

Then commeth July, that fruits be set on sunning, & our corne a hardning: but then the Sun beginneth a little to descend downward. So then man goeth from youth toward age, and beginneth for to acquaint him with sadnessse, for then he is come to xlvi. yeares.

After that commeth August, then we gather in our corne, & also the fruits of the earth, and then man doth his diligence to gather for to finde himselfe to maintain his wife, children,

and housshould when age commeth on him, & then after that syre yeres, he is xlviij, yeres of age.

Then commeth September, that wines be made, and the fructs of the trees be gathered: and therewithal hee doth freshly begin to garnish his house, and make provision of needfull thinges, for to liue with in winter, which draweth very neare: and then man is in his most stedfast and conetous estate, prosperous in wisdome, purposing togather, and keepe, as muca as shoulde be sufficient for him in his age, when he may gather no more: and then he is fifty four yeres of age.

Then commeth October, when al is gathered, both Corne, and other manner of fructs, also the laborers plow and sowe new seeds on the earth for the yeere to come. And then hee that nought soweth, nought gathereth: and then in these syre yeres a man shall take himselfe vnto God, for to doe penance and good workes, add then the benefits the yeere a fer his death, he may gather and haue spirituall profit: and then man is fully the terme of threescore yeres.

Then commeth Nouember, that the oates be very shott, and the sunne in manner giveth but little heate, and the trees loose their leauers.

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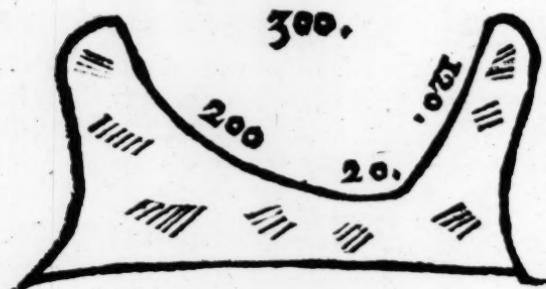
leaves. The fields that were greene looke hoare and gray. Then all manner of hearebes are hid in the ground, and then appeareth no flower, and winter is come, that the man hath vnderstanding of age, and hath lost his kindly heate and strength: his teeth begin to rot and faile him, and then hath he little hope of long life, but desiceth to come to the life euerlasting: and these sixe yéeres maketh him threescore and sixe yéeres of age.

Last of al commeth December, full of cold, with frost and snow, with great windes, and stormy weather, that a man cannot labour. The Sunne is then at the lowest: the trees and the earth are hid in snow: then it is good to hold them nigh the fire, and to spend the goods that they got in Summer. For then men begin to ware crooked and fable, coughing and spitting, and loathsome, and then he looseth his perfect vnderstanding, and his heires desire his death: and these sixe yéeres maketh him ful threescore & twelue yéeres: and if he liue any longer, it is by his good guiding and dieting in his youth: howbeit, it is possible that a man may liue til he be an hundred yéeres of age, but there be few that liue so long.

F 2

26. The

**26. The Rutter of the distances of Harbours
and Hauens in most parts of the World.**



The compasse of England round about,
is iii. M.iii.C. and ir. miles.
Wher doth stand from Flanders East and
by South viii.C. miles.
And the next course by sea, from Flanders
to Iasse, is this. From Sluse to Calays is
lrr. miles.
From Calys to Buchesse, lrrr. miles
From Buchesse to Lezard, ii. C. & lr. miles.
From Lezard to Capfenester, six hundred
and fifty miles.
From Capfenester to Lisbonne, is two hun-
dred and lrrr. miles.
From Lisbonne to Cape St. Vincent to the
Straites

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Straits, ii. C. and xl. miles.
 From the Straits of Jebaltar, vnto the Isle
 of Sardine, xi. C. miles.
 From Malsitana in Sardine, to Inalta, is
 iii. C and lr. miles.
 From Inalta by the course of Saragoza and
 Sicil, to saile to Jasse in Hurry, is a viii. and
 viii. C. miles.
 From Jasse to Bassa in Cypre, to the Castle
 Roge, is ii. C. and xx. miles.
 From Castle Roge to Rodes, an C. miles.
 From Rodes to Candy ii. C. and l. miles.
 From Candy to Modon, iii. C. miles.
 From Modon to Corfue, iii. C. miles.
 From Corfue to Tlenis. viii. C. miles.

The length of the coasts of Hurry, of the
 sea coasts, is from the gulfe of Crmony,
 to the gulfe Dalarze, next the South and by
 west, from Lazaria to Ryse, threescore and
 five miles.
 That is to vnderstand, from Lazaria in Cr-
 mony to Holdin, that commeth from the ry-
 ner comming from Antioch, lxx. miles.

Asso from Holdin, to the Port of Lycha,
 next unto the South, fifty miles.
 From Lycha to the Port of Tortosa South
 fifty miles
 from

From Tortosa unto the Port Tripol South
fiftie miles.

From Bernet to Acres South, and by west,
lxx miles.

From Acres to Port Jasse, South and by
west, lxx miles.

From Port Jass, to Port Delazara, South,
Southwest, Cxxx miles.

From Damiat Lariza in Hurry, to Damiat
in Egypt, Cxxix miles.

From Damiat to Babylon Alchare, lxxv
miles.

From Damiat to Alexandria, an C. & r. miles.

The length of Mare Maynor is from the
Gulse St. George in the middest of the
Gulse that is betwixt Trapesond Hanasco-
poly, to the Port Desselembre, West from St
George, M. and lx. miles.

The breadth of the west end, is from the
Bras, St. George of Constantinople, vpon the
riner of Danubius, next the North, from St.
George Bras, v. C. & lx. miles.

From Nero to Caffa, in Tartary, North
East, vi. C miles.

From Caffa to the straits of the Iae, North-
east, and hundred miles.

The

The Gulse of Lane is about vi. C. miles.
 The Cape of Caffa is about vi. C. miles.
 From the head of Lane to Hanastopoly iiii. miles.
 From Hanastopoly to Trapesond by west, ii. C. and l. miles.
 From Trapesond to Synopia, next to the South, iii. C. and rrr miles.
 From Synopia to Pero, next to the West, Souhwest, ii. C. and rrr. miles.
 From Pero to Heslemer, next the North-west, ii. C. and rrr. miles.
 From Heslemer to Manchro, north, north-east, an C. and lr miles.
 From Manchro Castro, to Danobia, north-east an C. and rrr. miles.
 From Danobia to the straits of Caffa next the East, ii. C. miles.

The compasse of Islands.

The Isle of Cypre, is about v.C. miles
 The Isle of Rodes, is about an C. and rrr miles.
 The Isle of Lange, is about lxxr. miles.
 The Isle of Negre pont, is about three hundred miles.
 The Isle of Sicilia, is about seauen hundred miles.
 The

The Isle of Sardine, is about seuen hundred miles.

The Isle of great Brittaine, is about two thousand miles.

The Isle of Ireland, is about a thousand and seuen hundred miles.

The principalitie of Mynre, is about seuen hundred miles.

Thus endeth the Rutter of the distance, from one Port or Country to another.

27. Of the Axtræ and the Poles.

The Diameter of the world, is called his axtræ, where about he moueth, & the ends of the Artree, are called the Poles of the World. Of whom one is called the North Pole, and the other the South Pole. The Northerne is he, that is alwaies seene in our habitation. And the Southerne is that, which is never seene aboue our Horizon. And there are certaine places on earth, whereas the Pole that is ever in our sight, cannot



cannot be seene with them that dwell there :
and the other Poles, which is euer out of our
sight, is in sight to them. Againe there is a
place on earth. where both the Poles haue e-
uen like situation in the Horizon.

28. Of the Circle of the Sphere.

Some of the Circles of the Sphere, be pa-
raels, some be oblique, some others goe
crosse ouer the poles. The * paralel; are they
that haue the same Poles as the world hath.
And there be v. paralel circles. The Artick,
the Estival tropicke, the Equinoctial. The
Artick circle is euен the greatest of al those
circles, that we haue continually in sight, & he
scarcely toucheth the Horizon in one poynt,
and is altogether preuented aboue the earth.

And all the stars that are included in this
circle, neither rise nor set, but a man shal es-
prie them al the night long keepe their course
round about the Pole. And that Circle in our
habitation is drawne of the further foote of
Ursa maior. The Estival circle, most north-
ward of all the circles that bee made of the
Sunne, whome when the sunne remoueth in-
to, he returneth backe from his summers cir-
cuit, then is the longest day of al the yeere, &
the shortest night: and after this summer re-
turne

turne, the Sunne shall not bee perceiued to progresse any further toward the North, but rather to recoule vnto the contrary parts of the world: wherefore in Grece this circle is called **Tropicos**: the Equinoctiall circle is the most greatest of all the ffe paralel circles, and is so parted by the Horizon, that the one halfe circle is aboue the earth, the other halfe circle lieth hid vnder the Horizon. The Sun being in this circle causeth two Equinoctials, one in the Spring time, and the other in harvest. The Brumal tropike, is a circle, most South of all the circles, that by the mouing of the world be described of the Sun, which when the Sun is once entred into, he returneth backe from his winters progresse, then is the longest night, and the shortest day in al the yere. And beyond this winter marke, the Sun progresseth never a whit further, but goeth into the other coasts of the World. Wherefore this circle is also named **Treuios**, as who say, returnable. The Antarticke circle, is equal in quantity and distance with the Articke circle, and toucheth the Horizon in one poynt, and his course is altogether vndeoneath the earth, & the stars that be placed in this, are alwayes inuisible vnto vs. The greatest of al the said circles is the Equinoctiall

all, and then the Tropikes, and the least
(I meane in our habitation) are the Articks:
and these circles must be vnderstood without
breadth, and be reasoned of according to the
situation of the stars, and by the beholding of
the Dioptra. And but supposed onely in our
imagination. For their is no circle seene in
all the heauen, but only Galarias. As for all
the rest, they be conceived by Imagination.

29. The reason why that fife paralel circles
are onely in the spheare.

Fifie paralel circles alone, are wont to be
described in the spheare, not because there
be no mo paralels then these in all the world.
For the Sun maketh every day one para-
lel circle, equally distant to the Equinoctial
(which may wel bee perceiued) with the tur-
ning of the world: Insomuch that 128. pa-
ralel circles are twice described of the Sun
betweene the Tropikes, for so many dayes
are within the two returnes, and al the stars
are daily carried withal, round about in the
paralel circles. Howbeit every one of them
cannot be set out in the spheare. And though
they be profitable for divers things in Astro-
logie, yet it is impossible that the starres
may be described in the spheare, without all
the

the paralel circles, or that the magnitude on dayes and nights may be precisely found out without the same parallels. But in as much as they bee not deemed to be so necessary for the first introduction of astrologie, they are left out of the spheare. But the v. paralel circles, for certaine special instructions are exhibite. The Articke circle severeth the stars which wee ever see. the Estival tropike containeth the going backe of the Sunne, and it is the furthermost part of the progresse into the North. And the Equinoctiall circle containeth the Equinoctials. And the Brumal tropike is the furthermost poynt of the way of the sunne toward the South, and is even the mark of the winter returne. The Antartike circle determineth the starrs, whom wee cannot see. And so seeing that they are very expedient for the introduction into Astrology, they bee right worthie to take roome in the spheare.

30. Of the ffe greater circles, of the appearance, and non appearance of them.

Also of the said ffe paralel circles, the Articke circle appeareth altogether above the Earth: and the Estival tropike circle is diuided into two parts of the Horizon, whereof

whereof the greater part is aboue the earth, and the lesser lighteth vnderneath it. Neither is this tropik circle equally diuided of the horizon, in every towne and countrey, but according to the variety of the regions, it hath diversities of vprising, and this Eſtinal circle is more vnequally diuided in the Horizon to them that dwel neerer the North then we doe, and further there is a place where the Eſtinal tropike is wholly aboue the earth. And unto them that draw neerer to the South then we, the Eſtinal tropik is more vnenenly parted in our horizon. Furthermore, there is a Coast (but South from vs) wherein the tropike circle is equally diuided of the Horizon. But in our habitation the Eſtinal tropike is so diuided of the Horizon, that the whole circle being diuided into eight parts, five parts shal bee aboue the earth, and three vnder the earth. And indeed, it seemeth that Aratus meant this climate, when as he wrote his booke of phaenomenon: whereas he speaking of this Eſtinal tropike circle, sayth on this wise.

When this circle diuided is into eight parts even iust.

Five parts aboue the earth; and three vnderneath remaine needs must,

The

The restlesse Sunne in Summer hot, from this
retnrneth backe.

And so of this division it followeth, the day
to be of 15 equinoctiall houres, and the night
of 9. equinoctiall houre long. And in the ho-
rizon of Rodes, the Ecliptical tropike is so diui-
ded of the horizon, that the whole circle being
dividid into 18. parts, there shal appeare 29.
divissons aboue the Horizon, and 19. vnder
the earth, by which division it appeareth that
the longest day in the Rodes, hath but four-
teene equinoctiall houres in it, and the night
9. equinoctiall houres, with two halfe houres
more beside. The equinoctiall circle in every
habitation is so iustly diuidid in the midle by
the Horizon, that the one halfe circle of it is a-
bove the earth, & the other halfe circle is un-
derneath the earth. And this is the cause that
the Equinocialls happen alwayes in this cir-
cle. The Brumal tropike circle is so diuidid
of the horizon, that the lesser part shal be aboue
the earth, & the greater part vnder the earth,
and the unequalitie of diuisions hath even
like diversitie in all climates, as it is sup-
posed to bee in the Ecliptical tropike circle, and
by this means the diuisions of both the tropi-
cal circles be precisely correspondent each to
other. By reason whereof the longest day is
of

of one length with the longest night, and the
shortest day equall with the shortest night.
The antartike Circle every whit, lyeth hid
under the horizon.

31. Of the bignesse of the ffe paralel Circles
But of the said ffe paralel Circles, some
keepe stil the same bignesse throughout al
the world, and of some the bignesse is altered
by reason of the climates, so that some circles
be bigger then other, & some lesser then other.
The tropike circles and the Equinoctial doe
no where alter their quantities, but the acc-
takes vary in bignesse, for some where they
appeare bigger, and somewhere lesser. Soz
vnto the Northward dwellers the artike cir-
cles seeme bigger, the Pole being raised on
high, the artike circle touching the horizon,
must needes also appeare bigger and bigger
continually, and vnto them that dwel fur-
ther North sometime, the Estian tropike
shal increase the artike Circle, so that the E-
stian Circle, and the artike also, mett toge-
ther, and be taken but instead of one. And in
places that be yet further North, the artike
circles shall appeare greater then the Estian
tropike circle: but there is a place so farre
North, where that the Pole appeareth once
heare

80 The Booke of Knowledge.

head, and the articke circle serveth for the ho-
rizon, and remaineth with it in the moving of
the world, and is as wide as the Equinociall,
in so much that the three circles (to say) the ar-
tike, the Equinoctiall, & the Horizon, be pla-
ced in one order & situation. Againe, to them
that dwel more south, the poles appeare more
lower, and the artiklike circles lesser. Yet a-
gaine there is a place, being south in respect of
us, which lieth vnder the Equinociall, where
the poles bee vnder the Horizon, and the ar-
tiklike circles are altogether gone, so that of the
true paralel circles there remayne but three
circles, that is, the two tropikes, and the E-
quinociall.

32. Of the number of the parallels.

For al these speches it is not to be thought
that there continue five paralels alwates,
but so many to bee imagined for our habi-
tations sake: for in some Horisons there be
but three paralels onely, and there be habita-
tions on earth, where the Estiuall tropike cir-
cle toucheth the horizon, and hven for the tro-
pike circle is the second taken, which is cal-
led the habitation vnder the pole. The third
habitation of whom wee make a little before,
which is named the habitation vnder the E-
quinociall.

33. O

33. Of the order of the fve paralels Circles.

The order of the fve paralels circles, is
not every where the same, but in our ha-
bitation the first shall bee called the arctike,
the second the Estiuall tropike, the third the
Equinoctial, the fourth the Brumal, the fifth
the Antartike : But to them that dwel more
forth then we, sometime the first is accoun-
ted as the Estiuall tropike, the second as the
arctike, the third as the equinoctial, the fourth
as the antartike, the fifth as the Brumal tro-
prike : and because the arctike circle is wider
then the Equinoctiall, the saide order must
needs be obserued.

34. Of the power of the fve Paralels.

Likewise neither are the powers of the
same fve paralell circles alike. For the
circle that is our estiuall tropike, is to them
that dwell in a contrary habitation, the bru-
mall tropike. Contrariwise, that which unto
them is the estiuall tropike circle, is the bru-
mall tropike vnto vs. But such as dwell un-
der the Equinoctiall, even the thre circles bee
in power estiuall tropikes, unto them, I meane
them that dwell iust under the course of the
Sunne : for in conferring one to another, that
which is the Equinoctiall with vs, shall bee
their Estiuall tropike Circle. And both the
two

tropikes shall be Brumals. So then the Estiuall tropike circle may bee sayd by nature vniuersally all the world ouer, which is next to the habitation: Therefore vnto them that dwell vnder the Equinoctiall, the Equinoctiall it selfe serueth for the Estiuall tropike, as wherein the Sun hath his course directly ouer their head, and all the paralell circles shall take the name of the Equinoctials, being diuided by equall diuisions in the Horizon.

35. Of the space betweene the paralels.

Neither the spaces of the circles one from the other, do remaine the same throughout all habitations, but after the description of the spheares, they are discussed on this sort. Let any Meridian be diuided into 60. parts, the Artike shall bee described from the Pole 66. parts off. And the same on the other side shal be 65. parts distant from the Estiuall, & the Equinoctiall shall bee from either of the Poles 64. diuisions off. The Brumall tropike circle standeth from the Antartike 65. parts off. Neither haue these circles the same distance betweene them in every Towne and Countrey. But the tropikes in every declination shall haue even like space from the Equinoctiall. Yet haue not the tropikes equall space from the Artikes at every Horizon, but in

in some place lesse, and in some place more di-
stance.

Likewise the Arctikes haue not in euerie
declination one certayne space from the Poles,
but somewhere lesse, and somewhere more.
All the spheares bee made for the Horizon of
Greece.

36 Of the colours.

There are Circles that gae crosse ouer-
thwart the Poles, which of some men
are called colours, And ther be so framed that
they contayne within their Circuite the Poles
of the World, and bee called Colours, by rea-
son of those portions of them that be not seene:
And for other circles they bee seene whole, the
World moouing round about. And there are
certayne parts of the Colours invisible, even
those parts that from the Antartike lye hid
under the Horizon. And these circles bee signed
by the tropicall points, and they diuided into
two equall parts of the Circles that passe through
the midst of the Zodiacke.

37. Of the Zodiacke.

The circle of the 12. signes is oblique, and
is compounded of three paralell Circles,
of whome two are sayd to shew the breadth of
the Zodiacke, and one is called passing thos
row the middest signes: Thus toucheth her the
two

two equall circles and paralels, the Estiuall tropike in the first degree of Cancer, and the Brumall tropike in the first degree of Capricorne. The breadth of the Zodiacke is twelue degrees. This Circle is called oblique, because he crosseth ouer the paralels awry.

38. Of the Horizon.

The Horizon is a circle that diuideth the part of the world scene, from the part that cannot be scene: so he diuideth the whole sphere of the world into two parts, even that hee leaueth the one halfe sphere aboue the earth, and the other halfe sphere vnderneath the earth. And there be two Horizons, one sensible, the other imagined by vnderstanding. The sensible Horizon is that, which of our sight is limited at the vttermost of our knowing. So that his Diameter is not passing a thousand furlongs euен throughout. The Horizon that is imagined by vnderstanding, is for the speculation of the sphere of the fixed Starres, and hee diuideth the whole world into two parts. Wherefore there is not the same Horizon throughout every habitation and towne, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost.

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dowes and conerts of wood, yeelding a certayne rude noyse, with Riuers trickling on eyther hand. When ye come to the bottome, there againe openeth another Cauue warthie to bee spoken of for other things. It maketh the enterers into it affraide with the dinne of Timbrels, whiche rayse a gasty and great ratteling within. Afterward being a while lightsome, and anon the farther ye go, waring darker, it leadeth (such as dare aduenture) quite out of sight, and carrieth them deepe as it wete in a Mine : where a mighty riuere rising with a great breast, doth but onely shew it selfe, and when it hath gushed violently awhile in a short Channell, sinketh downe againe and it is no more scene. Within is a walte space, more horriblie than that any man dare peirce into, and therefore it is unknowne. It is altogether stately, and undoubtedly holy, and both worthy and also beleeuued to bee inhabited of Goddes. Every thing presenteth a stateliness, and setteth out it selfe with a certaine maiestie.

There is another beyond which they call Typhos Cauue, whiche is a narrow mouth, and (as they that haue tryed it doe report) very low, and therefore dimmed with continuall darkenesse, and not easie to bee sought out :
holw.

holweit because it was sometime the chamber of the gyant Typho, & because it now out of hand kisleth such things as are let downe into it, it is worthy to bee mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two forelandes that is to say Sarpedon, sometime the bound of King Sarpedons Realme, and Anemurium, which parteth Cicilia from Pamphilia, and betweene them Celendris and Natidos townes builded and peopled by the Samians, whereof Celendris is neerer to Serpedon.

F I N I S.

J

THE
HVSBAND-MAN
Practise, or Prognostica-
tion for euer.

As teacheth *Albert*, *Alkind*
Haly, and *Ptolome*.



Printed at London by T. P. for James Bo!
and are to be sold at the signe of the Marigold in
Pauls Church-yard. 1628.



What the Husband-Man should
practise, and what rule hee should
follow, after the teaching of *Albert,*
Atkin, Haly, Ptolome.

The wise & cunning Masters in
Astronomy haue found, that
man may see and marke the
weather of the holy Christmas
nights, how the whole yeere
after shal be in his working &
doing, and they shal speake on this wise.

When on the Christmasse night & euening
it is very faire and clære weather, & is with-
out wind & without raine: then it is a token
that this yeere wil be plenty of wine & fruit.

But if it be contrariwise, foule weather &
windy so shal it be very scant of wine & fruit.
But if the wind arise at the rising of the Sun
then it betokeneth great death among beasts
and cattel this yeere.

But if the wind arise at the going down of
the same:then it signifieth death to be among
Kings & other great Lords: But if the winde
arise at north Aquilon at midnight,then it be-
tokeneth the yeere following a fruitful yeere
and a plentiful. But if the wind doe arise and
blow at south Austro in the midst of þ day, that

100 The Husbandmans practise,
Wind signifieth to vs dayly sicknes to reigne
and be amongst vs.

2. Of Christmasse day.

If Christmasse day bee on Sunday, that
yeere shal be a warme Winter: & beginning
fast with sorrow, ther shal come great winds
and tempests.

The Lent shal be milde, warme and moist
The Summer hot, dry, & faire. The Haruest
moist and cold, much like unto Winter.

Waine and Cozne shal be plenty and good,
& there shal be much honey, and the sheep shal
prosper wel. The smal seeds & fruits of gar-
dens shal flourish also. The old men shal dye
soore, & especialy Women that goe with child:
peace and quietnesse shal be plenteous among
married folkes.

If Christmasse day be on Munday, there
shal be a misty winter, neither too cold, nor too
warm. The Lent shal be very good, the Sum-
mer windy, with great stormy weather in
many Lands: the Haruest good & much wine,
but very little honey; for the swarms of Bees
shal dy, and many women complaine, and sit
mourning this yeere for their husbands.

If Christmasse day be on the Tuesday, it
shal bee a cold winter and moist, with much
snow: the Lent shal be good & windy, the sum-
mer wet, and haruest dry and euil: there shal
be reasonable plenty of Waine, Cozne, Oyle,
and

or Prognostication for euer.

101

nd tallow: the swine shall dy, the shēp be diseased, and the beasts perish: the ships of the sea shall haue great misfortune. Much amity & good peace shal be among Kings and Princes and the clergy shal dye soze that yere.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warme: the lent strong with naughty weather, the summer & haruest very god weather. And this yere shall be plenty of hay, wine, & corn, which shall be very god, the hony dær, fruits scant & very bad. Builders and merchant men suffer great labours, and yong people, children, and also cattell dye in great store.

If it fall on Thursday, the winter shall bee very god with rain: The lent windy: a very good summer, & a misty haruest, with rayne and cold. And there shall be much corn, fruit, & all things shall abound on the earth, & wine, with oile & tallow shall be plenty, but yet very little honey. Many great men shall die, with other people, and there shal be god peace and great honour to all Kings and Gouvernours.

If it fall on Friday, the winter shall bee stedfast, & continue his course: The lent very god, but the summer vnstedfast, & the haruest indifferent, and there shal be plenty of wines & Corne, hay shal be very god, but the shēpe & swarmes of Bees shall die soze, the people shal suffer great pains in their eies, oile shall

The Husband-mans practise,
be very deere that yeer, & of fruits there shall
be plenty, but childdren shal haue much sicknes

If it bee on Saturday, then shal the Winter
be misty, with great cold and much snow,
and also troublesome, vnstedfast, with great
windes: the Lent shal bee euil and windye, the
summer good & a dry haruest, there shal be lit-
tle corne & deare, & scarcisly of fruit: pastures
for beasts shal be very god, but the ships on
the sea & other waters shal haue great misfor-
tune, great hurt shal be done to many houses
& there shal be war in many Countries, with
sicknesse, & many old people dye: many trees
shal wither, and the Bees die also that yere.

3. Of the practise, or the Husband-man.

The Husband-mans practise standeth af-
ter this manner.

They begin to mark first on Christmas day
& so forth, they marke also the other twelue
daies. Even from the first day, & what wea-
ther there is on every one of the twelue daies
And also the weather that shal be vpon, & in
the month that belongeth to the same day, &
therfore is to be marked, that Christmas day
betokeneth January: and S. Steuens day beto-
keneth February: And S. Johns day betoke-
neth March, & so forth proceeding vnto the last

4. The

4 The disposition of the twelue dayes, known
by the shining of the Sunne.

On the Christmasse day, if the Sun doe
shine the whole day, it betokeneth peace
able yere.

If the Sun shine the second day, gold shall
be hard to come by, and the corne much set by.
If the Sun shine the third day, Bishops and
Prelates will be diligent to make warre, and
great errors shall be among Church-men.

If the Sun doe shine on the fourth day,
then must the weak children suffer much pain.

And if the Sun doth shine on the fift day,
then doth the winter fruits & hearbs, & fruits
of gardens prosper well.

If the Sun doe shine on the sixt day, there
shal be great plenty of the fruits of the ga-
dens with all other fruits also.

But if the Sun doth shine on the seauenth
day, then betokeneth hunger & scarcenesse,
both of mans food, & also of beasts, for victu-
als shall be deere, with wine and corne.

If the Sun do shine on the eight day it shall
be god for fishers that yere, and fortunate.

If the Sun doe shine on the 9. day it shall
be prosperous and happy for sheep that yere.

If it shine the tenth day, then shal there be
much euill weather that yere.

If it shine the eleuenth day, there shall bee
much

The Husband mans practise,
much misty weather that yere, and also com-
monly death.

If it shine the 12. day, then followeth that
yeere much warre, debate and strife.

If the wind blow the Christmasse day at
night, that betokeneth death to a great man
in that Land.

The 2. night, if the wind be still and lay-
ed : then the 3. night dieth the greatest Lord
in that Land.

If the wind blow the 4. night, there shal be
dearth in the Land.

If it blow the 5. night, there shal be death
among them that be learned.

The 6. night, wind bringeth plenty of wine,
corne, and oyle.

The 7. night, winde bringeth neither hurt
nor god.

The 8. night winde causeth much death a-
mong old and yong people.

The 9. night, wind betokeneth much sick-
nesse and death among the people.

The 10. night, the Cattel fal to the ground
and dy.

If it blow the leuenth night, much Fish shal
die.

If it blow the 12. night, it betokeneth
much warre and debate in the land.

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5 From the time of Christmas vnto the twelfth day.

The Husband-man vnderstanding al this when on Christmas euен at midnight the wind wareth stil, then it betokeneth a fruitful yere: when on the twelfth day afore day, it is somewhat windy, that betokeneth great plenty of oyle.

When the Sun in the twelfth day in the morning doth shine, that betokeneth soule weather. In the begining it is never stedfast weather, for the months go al one through another the same day. If it be faire weather that day it is happy & fortunate. The 6. day after the first day, is the last day, so that the first is last and that in the six dayes, every day leaueth behind him two months.

Also shat the second day leaneth February afore noone, & January at after-noone, and so forth doth all the other dayes.

January.

If it be on New-yérs day that the clouds in the morning be red, it shall be an angry yere with much war and great tempests. If the Sun doe shine on the xxii. day of January there shall be much wind. If the Sunne doe shine on S. Pauls day, the twenty five day of January, it shall be a fruitfull yere, & if it doe raine or snow, it shal be between both. If it be very misty, it betokeneth great death: If thou heare

106 The Husband-mans practise,
heare it thunder that day, it betokeneth great
winds, & great death, & most specially among
rich men that yeere.

February.

On Shroue-tuesday, whosoever doth plant
sowe, it shall remaine alwaies greene.

Item, how much the Sunne doth shine that
day, so much shal he shine every day in Lent.
And alwaies þ next new moon that falleth af-
ter Candlemas day, & after that the next tues-
day, and shall be alwaies Shroue-Tuesday.

And when the Sun riseth and shineth early
then prospereth well all manner of fruit: if
you heare it Thunder, that betokeneth great
wine and much fruit.

Saint Bede saith, there be thre dayes, and
3. nights, that if a child be borne therin, the
body abideth whole & shal not consume away
vntil the day of iudgement: that is in the last
daies of January, & the secrets thereof are full
wondrouſ. And if a treē be hewed at on the
same day, yet it shall never fall.

March.

The more mists that there be in March, the
more god doth it, and as many daies as be in
march, so many hore frostes shal you haue after
Easter, & so many mists in August. Al maner
of treēs that shal be cut downe vnto the 2 last
holy daies in March, shal never fall. Item, If
on Palm-sunday be no faire weather that be-
tokeneth

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tokeneth no goodnesse. If it doe thunder that day, then it signifieth a merry yeare, & death of great men.

April.

If it raine neuer so little on the ascension day, it betokeneth dearth of all manner of food for cattell. But when it is faire weather, it is prosperous, and there shall be plentie of tallow, and much wooll.

May.

If the Sun doe shine on the 25. day of May, wine shal prosper wel; but if it do rain, it doth much hurt. Item, if it rain on Whitsonday, it is not good: Item, in the last of May, the Oke trees begin to beare blossoms, if they blossom then you shall haue a good yeare of tallow, & plenty of fruit.

June.

If it raine neuer so little on Midsummer day that is the 24. day of June, then do not the hazell nuts prosper: if the holy Sacraments day of our Lord be faire, then it is good & causeth fruit plenty and the Lambs to die.

July.

If it raine the second day of July, such weather shall be forty dayes after day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August, that is a good token, and specially for wine.

Sep-

108 The Husband mans practise,
September.

If thou wilst see and know how it shall goe
that yere, then take heed to the Oke-apples a-
bout S. Michaels day, for by the you shal know
how that yere will bee: If the apples of the
oke trees, when they be cut, be within full of
spiders, then followeth a naughty yere: if the
appls haue within them flies, that betokeneth
a metly god yere. If they haue maggots in
them, then followeth a god yere. If there be
nothing in them then followeth great death: if
the apples be many, & early ripe, so shall it be
an early winter, and very much snow shall be
aflore Christmas, and after that it shalbe cold.

If the inner part or kernel bee faire and
clere, then shall the summer be faire and the
corn good also, but if they be very moist, then
then shall the summer also be moist. If they
be leane, then shal there be a hot and dry sum-
mer. If it thunder in this month, it presageth
plenty of wine and Corne that yere.

October.

When the leaues wil not fal from the trees
then followeth after a cold winter, or else a
great number of Caterpillers on the trees.

November.

Whether the winter be cold or warm, go on
Alhollows day to a beech tree, & cut a chip ther-
of, & if it be dry, then shal the winter be warm
if thou wilst try on S. Andrews euen whether
it

it shal be a moist or a dry yere that followeth, you shall know by a glasse full of water: if the yere shal be moist & much raine shall fal, then shall the water in the glasse run ouer. And if there shall follow a dry yere, then shall not water arise to the brinke thereto.

When there followeth a foggy night, a god yere after ensueth, that is when it cometh on the Thursday night, or on a flesh day at night, and not on the Friday or Saturday, wherein some men wil eat none other meat but fish: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmas day commeth while the Moone wareth, it shall be a very god yere & the nearer it commeth to the new moone, the better shall that yere be.

If it come when the moone decreaseth, it shall be a hard yere, and the nearer the latter end therof that it commeth, the worse & harder shall the yere be. And if any wood be cut off on the 2. last daies of December & on the first day of January, it shal not rot nor wither away, nor be full of wormes, but alway war harder, and in his age, as hard as a stome.

6. How thou maiest rule thy beasts that yeer.

Item, put out of thy stable al thy beasts, or what other cattel that thou hast, the 3 nights following herafter, & make the stalls and stables very clean, with the mangers also & give the

110 The Husband-mans practise,
the beasts no meat t hose nights in those place
but beslow them in some other roome, & ther
giue them meat, for that is good, & these be the
thre nights, Christmas eu'en at night, New-
yeres eu'en, and twelvth eu'en at night.

7. An old rule of the Husbandmen.

Item, when it is faire weather thre Sun-
dayes afore S. Iames his day, it betokeneth
that corn shall be very god, but if it rain then
the corne withereth. S. Iames day before noon
betokeneth the winter time before Christmas
and after none, it betokeneth the time after
Cristmas. If it be so that the Sun do shine on
S. Iames day, it is a token of cold weather: but
if it rain theron, it is a token of warme & moist
weather. But if it be betweene both, that is a
token of neither too warme nor yet too cold.

8. How the Winter shall be after
the twelue moneths.

If any man desire to know what faire wea-
ther shal be in every month, or what rain, then
must he mark in what houre the new moone
is in, and vnder what signe, & what planet ru-
leth the same houre, so shal the same month be
hot and dry, cold & moyst, after the iudgment
and manner of the seure times of the yere.

Item, when the moone is new changed, what
weather shal be that month, shal be found out
after this manner: If the moone shine faire &
clere, so followeth wind: shineth the moone
pale,

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pale, so shal it raine. If it raineth in the next month after the New Moone, then shall it raine forth the whole month.

9. The saying of Silynus and Petrus.

If the Sun haue in the morning vnder him troublsome clouds, then shall ye haue rayne & much tempest of weather; if the clouds be troubled in the morning early & blacke, then shall there blow a strong North-winde. If the sun & the element be red in the morning, it betokeneth rainy weather. If it be red in the evening, it is a token that the next day shall bes faire weather.

10. The circles about the Sunne, Moone, and other Starres.

Guido Bonatus speaketh on this wise, we shal mark the circles whith be sometime about the Sun, and about the moone, whether they be one or moe, & if there be but one, that being clare and not long enduring, & quickly vanished, it betokeneth a faire and cler weather following, and a good and a clere aire.

And when there be many circls, it betokeneth wind. If they be of colour red, & cler in many parts, then it betokeneth trouble in the aire.

And if they bee gray, darke, and of earthy colour, then it betokeneth trouble in the ayre, thrrough cold & wind : And it bringeth in the win-

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winter time snow, & in the summer time rain.

When they be blacke it betokeneth in the
winter wond and snow, and in summer raine
and when they be many, then do the same the
more increase.

11. The colours and lights of the other stars.

When the stars give great light, it beto-
keneth wind from the same parts wher those
lights be seene.

When the stars be misty & darke as though
they shined thorow a mist, and that at the
same time there be no clouds in the element,
it is a token of trouble in the ayre, and much
raine or snow, after the time of the yeere.

And when they be clere and red, they iudg
it to be windy,

Likewise if thou seest the common starres
thick, dark, and of course sight, it betokeneth
alwaies change of weather.

If thou in clere weather seest the stars shot
& fall downe to the earth, that is a token that
there shall be shortly after, Wind from those
parts where the stars doe shote, and the more
they shot the stronger shal be the wind. For
when you see such things present, it tokeneth
inordinate wind, & when you see such like in
every part of the Element, that is a token of
great trouble in the ayre in all parts, with
thunder and lightening.

12. How

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I 2. How to know the weather by the rising
and going downe of the Sunne.

When the Sun ariseth cleere and faire, it is
a token of a faire day.

When the Sun ariseth, and hath about
him red clouds, it is a token that it will raine
that day.

When there be clouds in the Orient, so
that the Sun cannot shine thorow them at
his arising, it is then a token of raine.

When the knullen is in the rising of the
Sun, it betokeneth a sharpe wind, and in the
going downe of the Sun, faire weather.

When there bee clouds about the Sun
when hee riseth, the lesse that the Sun doth
shine, the more redder be the clouds.

When at the rising of the Sun, there pro-
cedeth a long shining, it betokeneth raine.

When afore the rising of the Sun the shine
doth appeare, it betokeneth water and wind.

When the Sun in the rising is darke, either
hid vnder a cloud, it betokeneth raine.

When the Sun is cleere, and that he giueth
light from the middle part against the rising a
bout midnight, that betokeneth raine & wind.

When long shining beames goe before the
Sun, it betokeneth a dead and strong wind
from those parts that the beames doe shine.

When by the occident at night ther is a shi-
ning circle, it tokeneth that night a boisterous

114 The Husdand-mans practise,
and vntuly weather, and if there be a mist, the
stronger shall the wind bee. If the mist fall
from the Sun, it betokeneth wind in the regi-
on beyond where it falleth.

When the Sun ariseth blacke, or with
clouds vnder it, or that it hath on both parts
clouds, the which some men call the Sun or
Sun beams, which do proced from the Sun,
whether they be blacke of colour or no, it be-
tokeneth a winter aire or raine.

When the Circle that is round about the
Sun, in the rising or going downe thereof, is
in many sundry colours, or else as red as fire,
or else that the light of the Sun doth faile, or
that the colour be settled either that the clouds
stand thereby, and that the Sun beams be ve-
ry long, it signifieth a strong wind to come
from those parts.

When in the rising or going downe of the
Sun, the light or shining thereof goeth before
and at euening the element is red, it betoke-
neth the next day faire weather.

And when the shining therof in the rising or
going down be not aright, it tokeneth raine.

I 3 . Albertus of the lightning

If the colour of lightning be red and clare,
the flames white & red, or the colour of snow
that tokeneth al things fruitful, the other hel-
peth to the bringing forth, and doth never hurt
or hinder, except it be too far withered. The
Third

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third goeth thow, and setteth it forth.

14. Of the Raine-bow, from whence he is,
and what it signifieth.

When the Rain-bow is cleere and appea-
reth bright in cleere weather, then shall it not
be long cleere after, which betokeneth a win-
ter aire, or raine.

Item, when thou seest in the morning a
Rain-bow, it betokeneth raine the same day,
and there shall be a great boisterous storme.

Item, when the Rain-bow doth appeare a-
bout 3 or 4 of the clocke at after noone, it be-
keneth faire weather, and there shall bee a-
gainst it a strong dew.

Item when there doth a Rain-bow appeare
about noone, it betokeneth much water.

Item, when the Rain-bow doth appeare a-
bout the going downe of the Sun, then doth it
for the most part thunder and raine.

Item, when it appeareth in the Drient, then
followeth faire weather.

Item, when the rain-bow appeareth in boi-
sterous weather, in the north it tokeneth faire
weather & cleere. And contrariwise, when he
appeareth and is scene with a cleere summer
weather in the West, or at noone, it followeth
rain. Haly saith, when the rain-bow appears
in fair & cleer weather, it betokeneth increase
of raw weather, & in the winter it tokeneth
lesse.

Of Thunder and Lightning.

When in the time of winter, the Sun is in Capricornus & Aquarius, especially from Lucy, until the 10 day of Ianuary, if the thunder be heard, then shall it be from the beginning of the lightning throughout the whole yere, more windy then any other yere is.

When in summer it thundreth more then it lightneth, it is a sign of wind that shall come from the same place whence the thunder commeth: but if ther be seen more lightning then is heard of thunder, then shall the wind come from the place whers the lightning is seene.

If it thunder leste then lighten, that is a token of raine with faire & cloere weather & shal both thunder and lighten, or else thunder and lighten out of all fourre quarters; but mark if it come only from the East part, there shal be the next day raine from the North, and wind.

And when it thundreth early, it betokeneth both wind & raine to come from the mid-day.

I 6. To know the weather by the 4. quarters
of the yeare, as sheweth Leichtenberger.

What weather there shal be on the day that the Sun enters into Aries, and in the next day after, their operation shal be for the most part in the harness, in September, October. and November.

Item;

Item, Aries worketh the one day when the Sun goeth into Leo, and the next day afore it after, and so shall be the winter, specially December, January, & February; for the winter giueth him wholy, and leaneth on the North, that is to say, from the mid-night which is the Orient East, & that time shall be dry, and then shall be great frost & cold. But if it come in South Austro, which is of the midday, either West Occident, then that time shal be moist & but little yce. If the weather be dry after the moistnesse, so shall the winter be unstable.

On that day that the Sun goeth into Libra, markethe weather the next day afore it, and the next day after it.

And when the weather is giuen to lightning more in March, April, & May, then mark that also. For as the weather is on those daies that come next after, and afore, when the Sun entreth into Aquarius, so shall it bee in the most part of the summer, June, July, & August.

In them many wise men doe conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the 20. degree, that is, that from the 14. day of September, unto Alhallowes day, and commonly it shall be likewise in the yeere following. And this time is reckoned among the twelve months, so that fourte daies are reckoned for a month, & every day betokeneth a quarter of a

118 The Husband-mans practise,
Moone which is seuen dayes, and Nouember
is reckoned for the first moneth.

I 7. How to know the weather out of the
new and full moones.

On the third day before the new and full
moone, mark well the moone, when there go-
eth or procedeth from her a clere light shin-
ing, it betokeneth faire weather, & also windie
and if the moone be blacke or darke, it is a to-
ken of cold aire and rainy.

When there is a faire and clere circle by
the moone, and that being sharpe and bright,
it betokeneth a faire and clere aire, & if there
be two or thre rings about the moone, it beto-
keneth a cold iwinter aire.

When there is darknesse about it, it is a to-
ken of iwinterly aire, which cometh through
strong winds. And if it be black about it, then
it is a token of such like weather also.

When the moon ariseth and shineth faire, it
betokeneth faire weather: red, wind, blacke,
raine.

Likewise as the weather is on the third day
after the new and full moon, so shall the wea-
ther be ten dayes after most commonly.

A suddaine & hasty raine, commeth alwaies
from the winde that went before.

The greatest iwinds be comonly in haruest:
The sudden comming of cold and heate, com-
meth of the winde and of the raine.

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There goeth commonly afore Thunder,
great winds.

When the wind goeth from the Occident,
then it is commonly rainy weather.

From the East is faire weather.

From midnight it is cold & hard weather.

From noon hurtful & unhealthful weather.

If it doe haile in the middest of Summer,
it is a token of great cold in the higher region
of the ayre.

When the lower part is hott, that causeth
haile to come from aboue.

I 8. The minde of the Fathers, of the nature of the fire.

When the fire sparkleth, it betokeneth raine
When the fire giueth much flame , or else
when a man taketh an haffen and listeth it vp
by the coales, and if the coales doe hang ther-
on, that betokeneth wind and raine.

When that cold in the winter ceaseth,
And when a man snow findeth,
If there be darke cloudes thereby.
Then looke for raine verily :
If the Frogge in the morning doe cry,
Betokeneth raine great plenty.

F I N I S.